Vol. XLIII AUGUST, 1910 No. 2

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, Foreign, Fifteen Shillings a Year

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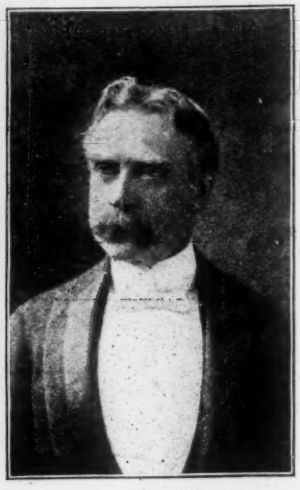

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American Ecclesiastical Review
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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. III.—(XLIII).—AUGUST, 1910.—No. 2.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

THE doctrine of the corporal Assumption of Mary, the Mother of God, into heaven, is not an article of faith. But as Suarez says: "Summae temeritatis reus crederetur, qui tam piam religiosamque sententiam hodie impugnaret." [1] A Catholic who would wilfully doubt its truth would not only be deemed guilty of very great rashness, but would also incur the suspicion of heresy.[2] There is reason to think that, had the Vatican Council of 1870 been prolonged, the doctrine might have been defined as an article of faith. Two hundred and four bishops of that Council signed a petition asking for a definition. The purpose of this paper is to show that the doctrine of the Assumption of Mary, like the dogma of her Immaculate Conception, rests exclusively on dogmatical arguments. It is impossible to establish on this subject an historical tradition which could be called Apostolic, as claimed by the two hundred and four Fathers of the Vatican Council.

In order not to be misunderstood we must first establish the true notion of the term "tradition". Theologians distinguish between an explicit and an implicit tradition. To establish an implicit Apostolic tradition it is sufficient that a certain doctrine flows, as a necessary conclusion, from some other doctrine of Apostolic tradition. In this sense an Apostolic tradition can be vindicated for the bodily Assumption of Mary,

[1] De myst. Vitae Christi, disp. 21, 2.

[2] Livius, *The Blessed Virgin in the Fathers of the First Six Centuries.* London, 1893, p. 366.

because it is implied in the dogma of the Divine Motherhood, perpetual virginity, and immaculateness of Mary.[3] But an attempt to strengthen the argument by historical proofs will only serve to obscure the question and involve it in innumerable difficulties very much on the lines of the great quarrel which raged in the Church for so many centuries on the question of the Immaculate Conception. We will first show that historical research yields no satisfactory results, and then establish that the belief has a solid foundation in theological principles.

I. The Historical Tradition.

1. The First Four Centuries.

To the end of the fifth century the Fathers knew not where the Mother of God died, nor how she died. Some of them indeed are not quite outspoken in asserting that she died at all. Of the doctrine of her bodily Assumption there is not the slightest trace.

No direct reference to Our Lady's Assumption is to be found in any authentic patristic writings now extant, earlier than the end of the fifth century. The older Fathers had to defend the fundamental doctrines of Christianity. The essential claims of Mary's Son were in jeopardy: His own rightful titles and prerogatives had not yet been formally proclaimed by the Church, nor were they explicitly believed by her children. The supreme throne of Infinite Majesty must needs be first prepared in heaven for Jesus Christ, as true God and true man, and be secured on all points in the Church's faith and worship, before Mary's place could be duly appointed.[4] Even in the fourth century the public veneration of Mary was far from prominent; at a time when throughout the vast Roman empire hundreds of churches had been erected to the holy martyrs and splendid festivals were celebrated in their honor, the Mother of God had no feast day of her own, no church dedicated to her name. And when during the Arian controversy and especially after the Council of Ephesus the ecclesiastical writers commenced to concern themselves about the

[3] Cf. also *Dublin Review*, October, 1870, p. 421.

[4] Livius, op. cit., p. 365.

privileges of Mary, they praised her virginity and sanctity in the most extravagant terms, but of her death they hesitated to speak.

There is a large number of spurious documents, some of which formerly were looked upon as authentic, viz. 1. The testimony of the historian Eusebius in *Chronicon ad a. 48:* "The Virgin Mary, Mother of Jesus Christ, is assumed to her Son to heaven, as some write was revealed to them." This passage is a later addition to the original. 2. All the homilies destined for certain feasts of Mary, which pretend to be older than the fifth century, the homilies of St. John Chrysostom, St. Athanasius, and Origen on the Blessed Virgin; the two letters of St. Jerome on the passing away of the Virgin; the letter and tract of St. Augustine on the Assumption and the sermons of St. Ildephonsus for the feasts of Mary.[5]

From the ancient interpretation of the apocalyptic vision (Apoc. XII) of which we have record in the Fathers of the third century (St. Victorinus, St. Methodius of Olympus),[6] we may gather that it would have been quite in harmony with the sense of the early Christians for a painter of that age to have represented Our Lady clothed with the sun, with the moon at her feet and a crown of twelve stars upon her head, as queen of paradise, sharing in her Son's own rule over this world; but these passages afford no evidence that she was believed to be corporally in paradise.

St. Epiphanius is the first Father who associates the apocalyptic vision with Mary's death and indicates his personal opinion on the end of Mary—in words however of studied caution and reserve. It is not within the scope of this paper to define what St. Epiphanius[7] intended to say. That his words admit various interpretations is shown by the fact that in the controversy of Ephesus against Jerusalem, J. Niessen claims the testimony of St. Epiphanius in favor of his view that Mary died at Ephesus,[8] whilst Livius and Dr. Luebeck "prove" from the writings of the same St. Epiphanius that

[5] H. Schütz, *Summa Mariana*, Cöln, 1908, II, p. 7.

[6] Livius, op. cit., p. 340.

[7] "This master of confused diction," Zahn, *N. Kirchl. Zeitsch.*, 1899, p. 42.

[8] J. Niessen, *Panagia Kapuli*, Duelmen, 1906, pp. 14 ff.

she died at Jerusalem.[9] St. Epiphanius says: "Hardly shall we find traces of that holy and blessed [Virgin], so that it is also impossible to find anything about her death. I do not say that she remained immortal, as I do not assert as certain that she died. . . . Therefore Holy Writ, overpassing the human mind, left this in suspense . . . whether she died and was buried we do not know. . . . Truly, if the Holy Virgin died and was buried, her falling asleep was in honor and her end in purity; to her belongs the crown of virginity. But if she was tortured according to the words of Holy Writ—'A sword shall pierce thy soul'—her lot is with the martyrs and her holy body with the saints. . . . Or she still tarries on this earth, for to God it is not impossible to do what He wills: for her end no one knows."[10] It would be unfair to conclude from these words that St. Epiphanius himself entertained any serious doubts as to Our Lady's death. But one thing is certain, he knew nothing definite about the manner and circumstances of her death. There was no living tradition on the end of Mary in the fourth century; if there had been, St. Epiphanius would have known of it, for he was born in Judea, lived for over thirty years in a monastery near Jerusalem (333-367), and after having been elected bishop of Constantia (Cyprus) he often returned to the Holy Land. That there was no living tradition in the Holy City on this point is confirmed also by the silence of St. Jerome. For we know how he treasures up all the memories of the holy places and with what great reverence he frequently speaks of Our Lady at Bethlehem; and yet, when describing in detail his pilgrimage with St. Paula and St. Eustochium to Jerusalem, and their visits to Mount Olivet and to the tombs of the patriarchs and kings in the valley of Josaphat, he makes no allusion whatever to the site of Mary's sepulchre, which according to a later tradition was close by, in Gethsemane.[11] Again it is hardly possible that Our Lady's corporal Assumption was a living tradition at Edessa and Nisibis, in the fourth century, when

[9] Livius, op. cit., p. 350. Wissensch. *Beilage der Germania*, 33, 107. *Summa Mariana*, II, 770.

[10] *Haereses.*, *78*, *P. G.*, 42, c. 9, p. 716 ff.

[11] S. Jerome, Ep. 108, *P. L.*, 22, pp. 878 ff; Ep. 46, p. 483; Livius, op. cit., p. 357.

St. Ephrem wrote; else it were difficult to explain why the Saint, so eloquent in the praise of the Mother of God, nowhere even distantly alludes to this her crowning glory. The Council of Ephesus (431) by which the glorious title of θεοτόκος was solemnly given to Mary and at which Juvenal, the ambitious bishop of Jerusalem (who is said to have discovered the "coffin" of Mary) was present, is also silent on this question.

The treatise of Pseudo-Dionysius (De Divinis Nominibus)[12] contains a passage which has by many been interpreted of Our Lady's departure and her tomb, e. g. by St. Andrew of Crete[13] and by St. John Damascene in his second Homily; later on also by Albert the Great, and others. The passage runs thus: "When both, as thou knowest, and he [Hierotheus] and many of our holy brethren were come together to behold the body which gave the principle of life, and received God (*επὶ τὴν θεὰν τοῦ ζωαρχικοῦ καὶ θεοδόχου σώματος*), there were present also James, the Lord's brother, and Peter, the supreme and most venerable head of theologians," etc. Even Livius remarks of this passage:[14] "It should be noted that this passage comes in abruptly and parenthetically; and that the writer, so far from being profuse in his praises of the Blessed Virgin is singularly silent about her in his works, and, strange to say, assigns to her no place either in his celestial or terrestrial Hierarchy. This would incline us to suppose that what he here relates was no fiction of his own, but came from some common tradition." Scheeben, however,[15] following Hipler,[16] contends that *σώματος* is a corruption from *σήματος* or *μνήματος*, *monumenti*, and that Pseudo-Dionysius here speaks of the tomb, or the Cross of Christ, not of the corpse of Mary. He thinks it probable that the quotation was intentionally corrupted by some Nestorian in favor of his heresy which calls Mary *θεοδόχος*, who received God, instead of *θεοτόκος*, who gave birth to God. But Bardenhewer (who says that Pseudo-Dionysius cannot have been published before the end of the

[12] C. II, *P. G.*, III, p. 681.
[13] *Hom. de Dormitione B. M. V.*, *P. G.*, 97.
[14] Op. cit., p. 359.
[15] *Dogm.*, III, p. 572.
[16] *Dionysius der Areopagite*, Ratisbon, 1861.

fifth century) sustains the term σώματος and interprets the passage of the death of the Mother of God.[17] Some twenty-five years ago a spurious letter of Dionysius Areopagita to Titus was discovered in an Armenian Codex, on the Death and Assumption of Mary.[18] Some writers like Nirschl, who pretend that in the Church of Jerusalem in the fourth century, there was a living tradition of Mary's departure, see in this letter a testimony in favor of the tradition from the fourth century, ascribing the document to Pseudo-Dionysius. But the latter was not published before the end of the fifth century, and how could Pseudo-Dionysius, a Syrian, know what was unknown to the Jerusalemite, St. Epiphanius? It has been discovered that this letter is a fabrication made in the eighth century by an Armenian who drew his knowledge from the Euthymian History and remodeled it in the style of Pseudo-Dionysius.[19] So far, then, as the extant records show, it seems quite evident that the explicit teaching and belief of the Assumption as a Catholic tradition was generally unknown at that period. It is not God's way to make a display of His works of grace with beat of drum and flourish of trumpet. The Holy Virgin rose from the dead in silence and secrecy. No one was present but the holy Angels, who hailed her entrance into paradise. It seems impossible that the Apostles should have witnessed this glorious event, as the Apocrypha relate. If they had been present they would have made known the fact to their disciples and the tradition thereof, attested by so many witnesses, would have survived in the Church. St. Epiphanius and some other ancient Fathers in vaguely discoursing on the glories of Mary in heaven, base their doctrine, as far as history shows, exclusively on theological grounds.

Lana[20] tries to demonstrate that the doctrine of the corporal Assumption was purposely kept secret in the first centuries, according to the requirements of the *disciplina arcani*, in order not to scandalize the neophytes who might have adored the Queen of Heaven like a goddess. But if they were

[17] Bardenhewer-Shahan, *Patrology*, pp. 537 ff.

[18] Vetter, "Das Apokryphische Schreiben Dion. des Areop. an Titus," *Theol. Quartalsch.*, 1887, 133-138.

[19] *Panagia Kapuli*, p. 90. *Tübinger Quartalschrift*, 1896, p. 699.

[20] *L'Assunzione*, Roma, 1880, p. 285.

not scandalized by her dignity as Mother of God, which term was quite familiar to the pagan ear, the corporal Assumption of Mary did not endanger their recently acquired notions of the unity of God. The *disciplina arcani,* however, never went to such extremes that it would extinguish a tradition entirely.

2. THE BASILICA OF OUR LADY IN THE VALLEY OF JOSAPHAT.

This basilica, which now is revered as the memorial church erected over the tomb of Mary, was built shortly after the Council of Ephesus, by Emperor Theodosius II (408-450); at about the same time Pope Sixtus III dedicated the Liberian basilica to Mary at Rome. It was erected in honor of the θεοτόκος, Mary, the Mother of God. It is first spoken of about the year 450 in a Coptic eulogy pronounced in honor of St. Macarius of Thou.[21] But no mention is made of her sepulchre or her Assumption. When the feast of 15 August was taken up in the Holy City, its station was not her church in the valley of Josaphat, but the basilica at the third milestone of Bethlehem, according to the Jerusalem Lectionary, which has come down to us from Armenian sources.[22] The African archdeacon Theodosius, who was at Jerusalem A. D. 520-530, says: "Ibi est vallis Josephat, ibi Dnum Judas tradidit. Ibi est ecclesia Dnae Mariae, matris Dei." Not a word about Mary's tomb.[23] The pilgrim of Piacenza (570) is told at Jerusalem that the basilica was built on the site of the house of Mary, where she had died.[24] But he does not speak of her tomb or her Assumption into heaven. The Breviarius de Hierosolyma (590) is the first pilgrim to mention the tomb: "Et ibi est basilica s. Mariae et ibi est sepulchrum ejus".[25] John Moschus (d. 619 at Rome) who spent many years in the monasteries near Jerusalem after A. D. 578, speaks of the basilica, but not of the tomb. As late as the year 685, St. Adamnan, of Iona in Scotland, who describes the voyages of Bishop Arculph, and also the tomb, does not venture to repeat

[21] *Oriens Christianus,* IV, 376 ff.; and *Summa Mariana,* II, 782 ff.

[22] Conybeare, *Rituale Armenorum,* p. 526.

[23] *Gildemeister Itinerarien.,* Bonn, 1882, p. 3.

[24] *Gildemeister,* Bonn, 1889, 72.

[25] *Gildemeister, Theodosius,* 35.

the popular reports about the Assumption of Mary, which no doubt Arculph had heard in Jerusalem. He says: "But how her body was taken away from this tomb, when and by whom, or where it awaits the resurrection, no one, they say, can know with certainty."[26] It seems that in order to localize the legend of the Apocrypha at Jerusalem, some clever genius selected one of the many empty tombs in the valley of Josaphat and pointed out to credulous pilgrims as the sepulchre of Mary. It was shrewd guides of the same kidney who had "found" the altar on which Abraham offered his son Isaac and Melchisedech immolated the unbloody sacrifice, the "head of the corner which the builders rejected" (Matth. 21: 24) (!) also the silver pieces for which Judas sold his Lord, the iron chain (!) by which he hanged himself, etc.[27] Since the beginning of the eighth century the tradition of the death and Assumption of Mary has taken full and firm possession of her basilica in the valley of Josaphat. The basilica, however, antedates the Virgin's tomb.[28] Mary's tomb was a cenotaph selected for the Mother of God when the Jerusalemites had convinced themselves that Mary had died in this city. That her real tomb was discovered in 396, or that Juvenal found her "coffin" is untrue.

We have to mention here one of the several erroneous statements found in Livius's treatise on the Assumption.[29] He writes: "There is no contemporary record of the discovery of Our Lady's tomb, but there is no doubt it was made at this period (fifth century). St. John Damascene, writing in the early part of the eighth century, and quoting the words of what he calls the 'Euthymian History', relates as an unquestionable fact that in the year 451 Marcian and Pulcheria, having heard of the recent discovery of the Blessed Virgin's tomb, and of the church built upon its site in Gethsemane, sent for Juvenal, Bishop of Jerusalem, and other bishops of Palestine, then assembled at Constantinople for a Council that was being held at Chalcedon, and desired to send the coffin

[26] *Itinera Hierosol. P. Geyer,* 1896, 240. *Panagia Kapuli,* 104.

[27] *Panagia Kapuli,* 94.

[28] *Oriens Christ.,* 1904, pp. 385 ff.

[29] Livius, op. cit., p. 356. The Neo-Bollandist Delahaye, *Anal. Boll.,* 190[illegible] p. 215, calls the treatise of Livius on the Assumption "déplorable."

containing her sacred body to Constantinople that it might be placed in one of the churches lately erected there by the Empress in honor of the Mother of God. Juvenal replied that it was true the coffin was still in Gethsemane, but not the body; for that, according to an ancient and trustworthy tradition, on the Apostles opening the sepulchre on the third day after her death and burial, they found nothing within but the grave-clothes, the holy body of the Virgin having been already assumed into heaven. On hearing this their imperial majesties desired that the coffin wherein Our Lady's body had reposed, together with the garments which it contained, should be sent sealed to Constantinople. There it was deposited in the magnificent basilica ad S. Mariam in Blachernis, built by St. Pulcheria. What St. John Damascene thus records as an historical fact, is alluded to by later Fathers and is given at full length by Nicephorus." And Livius adds in a note: "In any case it appears certain that Juvenal made this alleged statement, and that the Blessed Virgin's tomb was publicly claimed to have been discovered at that time." Livius is not the only writer who was deceived by the "Euthymian History"; even Kraus-Schrod in the *Kirchenlexicon* (VIII, p. 813) believes that this story gives the true tradition of the Church of Jerusalem. But Bardenhewer-Shahan,[30] says: "A later hand has interpolated in the 2. homily (of the Damascene) the often quoted, but very enigmatical account of the dealings of the Empress Pulcheria with Juvenal in reference to the sepulchre of Mary." It is now universally admitted that the "Euthymian History," which is only known from the quotation in the second sermon of the Damascene on the Falling Asleep of Mary, has nothing to do with Juvenal. J. Niessen[31] proves that the Euthymian story was composed in the ninth century by an ignorant and awkward impostor, and was at the same time inserted into the sermon of St. John. Besides, St. Pulcheria (d. 453) did not build the church of the Blachernae; it was founded by Justin I (518-527) and finished or restored by Justinian I. It never possessed the coffin (σόρος) of the Holy Virgin, but only a chest (also termed σόρος) which contained the vestment of Our Lady.

[30] *Patrology*, p. 588.

[31] *Panagia Kapuli*, 119 ff.

(Feast, 2 July.) Simeon Metaphrastes found the quotation from the "Euthymian History" in the sermon of the Damascene and inserted the spurious account in his hagiographical work (tenth cent.).[32] The story is also found in the Menology of Basil II (976-1025), but the Greek menology of to-day has dropped it. It is certain that Juvenal never made the alleged statement and that the Blessed Virgin's tomb was not publicly claimed to have been discovered at Jerusalem in the fifth century. In the edition of the three sermons of the Damascene on the κοίμησις or Falling Asleep of Mary, prepared by M. H. Allies (London, 1898), the "Euthymian History" is simply omitted.

[To be continued.]

F. G. Holweck.

St. Louis, Mo.

THE TOMB OF CHRIST.

THE interesting article in the April number of the Review, with the comments thereon in the subsequent numbers by Archbishop Howley and Dr. Aiken, concerning the "Three Days", which terminated on the day of the glorious Resurrection of Christ from the tomb, raises a number of interesting questions touching details of the Gospel accounts not yet definitely answered. There is, for example, still some doubt whether the Supper of which Christ partook on the eve of the first of these three days, and at which He instituted the Blessed Eucharist, was actually the Paschal repast; then, the exact hour of our Lord's crucifixion and death is a moot point of exegesis; likewise, the question whether the guard placed by the Jews to watch the Tomb was really, as is usually represented in art, and as Father Sheahan's illustrations would suggest, composed of Roman soldiers. But on these and other similar topics of doubtful exegesis I do not propose to enter here. My comment is rather upon an archeological feature of the discussion, namely the type of tomb in which the Body of Christ was placed, and in which it rested for "three days", according to the Jewish method of calculation. The fact that

[32] *Pan. Kap.*, p. 115; 529-566.

the illustrations of the above-mentioned article do not correspond in many respects to the real Jewish tomb has suggested some remarks which might throw light on the subject for those readers who have had no opportunity of seeing or studying the places and methods of Jewish burials. The circumstance that the details of the illustrations of the article, excellent in itself, are unsatisfactory is due to their having been drawn by architects, skilled doubtless in modern forms of architecture but less competent concerning the archeology of the ancient Hebrews.

The tomb of Joseph of Arimathea, in which the Body of Christ was laid, was unquestionably of the regular Jewish type. The study of Biblical archeology in Palestine itself, especially during the last fifty years, leaves no doubt as to what the forms of Jewish sepulchres were. Only the very poor and strangers [1] were in those days (as is done to-day for practically all Orientals) buried in graves of the common cemeteries. Ordinarily the Jewish families, particularly those of means, possessed a vault of family tombs, cut into the rock on a piece of private property, generally adjacent, it is true, to other such tombs, but oftentimes entirely by itself. These tombs were made always outside the town limits, for living in contact with or even a chance touch of a tomb was sufficient, as is well known, to cause ceremonial defilement according to the Jewish law. In the following remarks, since it is patent that within the limits of this REVIEW it is not permissible to enter into a detailed discussion of the subject, the writer keeps in mind particularly that type [2] of which the traditional sepulchre of Christ is a specimen, but deems it necessary nevertheless to introduce his observations on the latter by a few words on Jewish tombs in general.

The chief types of Jewish sepulchres may be reduced to three. (1) The simplest form was an excavation in a rock floor-surface, corresponding to the general contour of the human body and covered over with a stone slab, countersunk

[1] Cf. IV Kings 23:6; Jer. 26:23; Matt. 27:7.

[2] Concerning the authenticity of the tomb, which the writer considers as established, the reader is referred to the many works dealing with the question *ex professo*. An excellent résumé of tradition was given by the Rev. Father Reilly, O.P., in the ECCLESIASTICAL REVIEW, June, July, August, 1907.

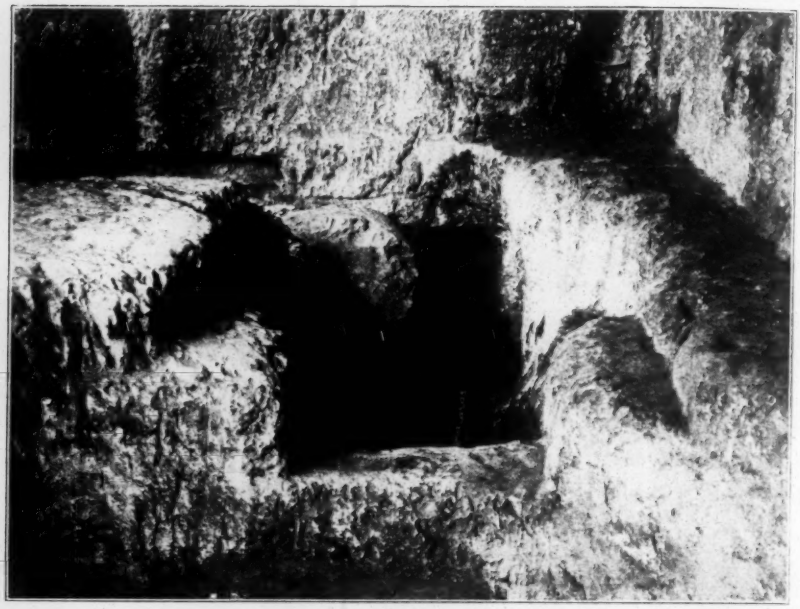
to the level of the ground. Specimens of this simple type, though it is not the commonest, may be seen in almost any part of Palestine. Our Lord referred to this sort in saying: "Woe to you [Pharisees], because you are as sepulchres that appear not, and men that walk over are not aware".[3] The Hebrews were most careful to keep the top stone whitewashed, lest anyone should unconsciously walk upon the tomb and thus incur legal impurity. (2) In a second form of sepulchre, a chamber was excavated in the rock and then one (sometimes several) long, pocket-like recess, measured to the human body, was cut into the rock face at right angles to the side of the room. Into these recesses or *loculi,* the bodies, wrapped in their grave-clothes[4] were shoved, for which latter reason such tombs are named by German archeologists "Schiebgräber". As these recesses, known to the Hebrews as *kokim,* were frequently intended for the reception of two bodies, laid side by side, they were in such cases made of double width, with a little trough running down the middle of the floor lengthwise. Sometimes, as in the case of the so-called Tombs of the Kings and of the Tombs of the Prophets at Jerusalem, there are several chambers, one opening off the other and each having many recesses or *kokim.* (3) The form which is of most interest to us here, is known as the shelf-tomb. In its chamber the place for the body, instead of being a recess cut at right-angles to the chamber, is a shelf or bench, made by cutting away the upper portion of the side wall. As a general rule, every such chamber possessed two but oftentimes three shelves, upon which the corpses, wrapped in their cerements, were laid lengthwise as on a couch. At times, a hole pierced through the shelf permitted the fluids from the decomposing body to flow off into a cavity below, used as an ossuary.

All Jewish sepulchres, except those of the simplest types, possessed in addition to the tomb recess or sepulchre proper, another chamber, which served as an anteroom or vestibule. In the case of a group of tombs, a common antechamber served as a centre about which the recesses or the tomb chambers, as the case might be, were arranged. In such a case the antechamber was very large. This antechamber was used as a place

[3] Luke 11:44. [4] Cf. John 11:44; Matt. 27:59, etc.

Rolling-Stone Door and Modern Woodwork.
So-called "Tomb of Marianne," Jerusalem.

Tomb Entrance and Rolling-Stone Door.
Makhmâs.



Entrance and Rolling-Stone Door.
Tomb of the Kings, Jerusalem.

Jewish Tomb (Roof destroyed).
Showing room like shape and tomb shelf.
Premises of École Biblique de S. Étienne, Jerusalem.

wherein the last services were performed for the dead body and where from time to time the prayers and devotions of the relatives and friends were held for the departed. These chambers ordinarily were not, as seems to be suggested by the illustrations in the April number, roughly hewn out, but were almost invariably, as may be seen to-day, finished off with a comparatively even surface. Likewise, although at times among the poor a cave[5] may have been utilized as a burying place, such cannot have been the kind of tomb that belonged to Joseph of Arimathea, "a noble counsellor" (Mark 15:43). The Evangelist tells us that he laid the Body of Jesus "in his own new tomb which he had hewed out in the rock" (Matt. 27:60). Consequently, the illustrations in order to correspond with archeological evidences should be according to the shape of a small room of a dwelling house rather than to that of a grotto or cave. Finally, in the case of a group of elaborate tombs, such as may be seen in the Tomb of Queen Helena of Adiabene—the so-called Tomb of the Kings—at Jerusalem, the antechamber itself was preceded by a large outer vestibule, to which the entrance was formed by a grand door, beautifully decorated with Jewish emblems, This vestibule, very rarely, was in turn preceded by a court-yard or *atrium,* but as this latter feature did not belong to the sepulchre proper, it need not engage further attention now.

One of the most interesting points concerning Jewish tombs is the manner in which their entrance was closed. As stated above, in the case of the sepulchre possessing a large outer vestibule, it had a beautifully ornamented open portal. Even in the case of less elaborate tombs, an open doorway with a casing more or less decorated, such as is shown in the illustrations mentioned, is found as the entrance to the *outer* vestibule or antechamber, but not commonly as the door of the tomb chamber proper. The entrance to the latter was made intentionally low to insure less danger of violation of the tomb. In order to enter such a low doorway one has to

[5] It is true that the word σπήλαιον, used to designate the tomb of Lazarus, means in its general signification a "cave". But it does not necessarily mean a natural cave or grotto. "Ammon. inter ἄντρον et σπήλαιον ita distinguit ut ἄντρον caverna sit sua sponte orta, σπήλαιον autem manufacta." Cf. Estienne, *Thesaurus Graec. Ling.*, I. B., p. 1036.

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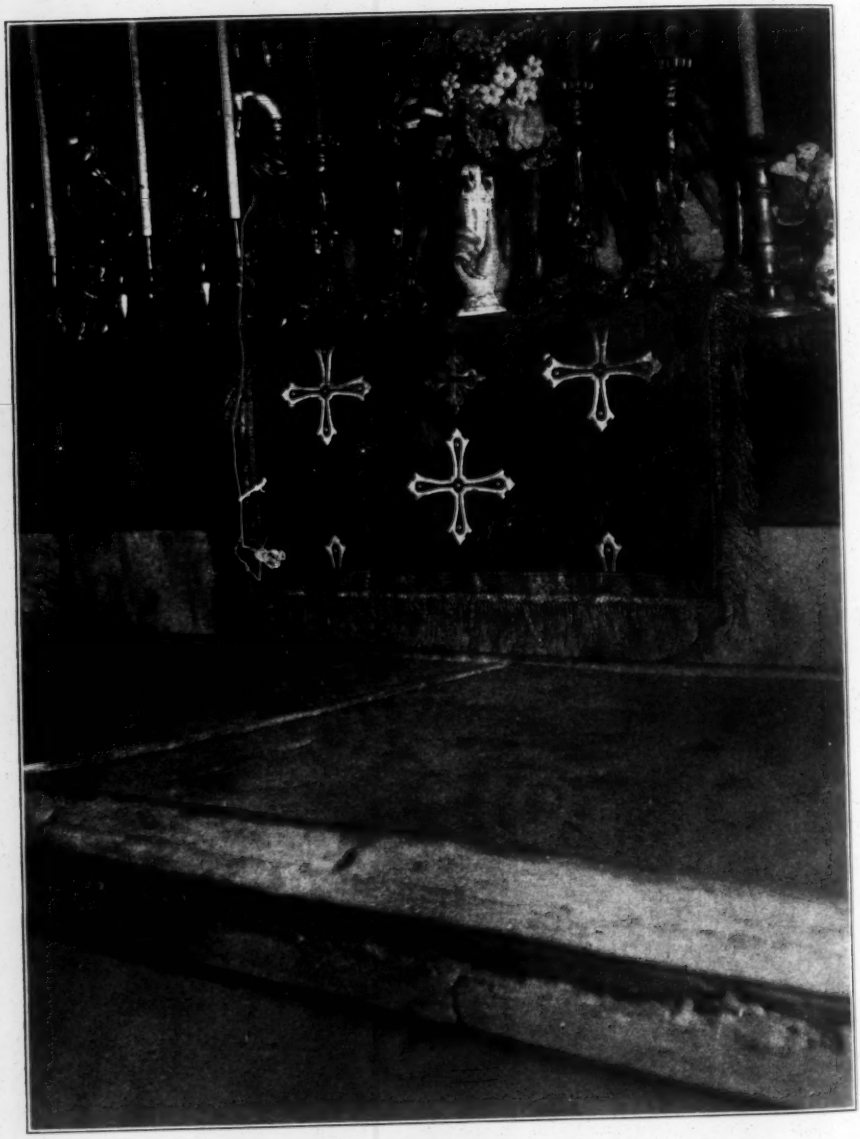
crawl through or to crouch in a most uncomfortable manner. This comparatively small opening was closed in several different ways. Most commonly a stone slab was countersunk into the door-casing and secured with cement, small wedges, or similar means. Sometimes a small stone door was made to open and shut on its stone hinges somewhat after the manner of modern doors. The most interesting mode, however, on account of its having been used to close the door of our Lord's tomb, was by means of a rolling stone. It is difficult for one who has not seen at least a good picture of a real rolling-stone door to form an adequate idea of one. The following remarks may be of assistance in this regard.

A rolling-stone door of a Jewish tomb is not a boulder, as seems to be represented in the illustrations of the article on the "Three Days". It is what would be better expressed for us, if it were called a "roller stone". It was a stone proportionate to the size of the opening it served to close and cut in the shape of a modern millstone—circular and with two sides flat. This circular stone was fitted into a groved track or pocket, arranged before the tomb entrance in such a way that the opening could be closed or opened by rolling the stone forward against it or back to one side. The photographs here given of rolling-stone doors still preserved in place, in the Tomb of the Herods, in the Tomb of Helena of Adiabene at Jerusalem, and in a tomb at the village of Makhmâs, the ancient Michmash, a few miles farther north, may serve to supplement the above description. The difficulty of conceiving properly what is meant by a rolling-stone door and of making a satisfactory "compositio loci" of the scene which occurred before Christ's tomb, quickly vanishes at the sight of even a good photograph of such a door. Although such doors are moved in a track or pocket, as may be noted in the photographs, it requires not a little strength to move one back and forth. From an inspection of our illustrations a slight idea can be had of the difficulty which faced the holy women on the way to the Tomb: "Who shall roll us back the stone from the door of the sepulchre?" "For it was very great."

There exist in Palestine very many tombs which originally possessed such rolling-stone doors. But unfortunately the fact that their shape rendered them serviceable to the Arabs

Exterior of Holy Sepulchre.

Looking into the Chapel of the Angel or Antechamber.



Interior Chamber of Holy Sepulchre—The Shelf.

as millstones and for other purposes has caused them in the course of time to be taken away and used according to the native mind for more practical ends. Such vandalism may be astonishing to Occidentals, but it is increased by the fact that after stealing the stone doors and ransacking the tombs, the Arabs often take up [6] quarters in the latter for themselves and their beasts. There are, however, a good number of specimens of such doors still *in situ*. In addition to the examples shown in our illustrations, there exist similar ones in the necropolis at Khirbet el-Takakir and in a tomb found some years ago under the convent of the Ladies of Nazareth in that village. The others exist in places not so accessible to the ordinary pilgrim or tourist.

The traditional tomb of Jesus, preserved in the Church of the Holy Sepulchre at Jerusalem, belongs to the above-mentioned class of shelf tombs. It consisted of two chambers, the antechamber or vestibule—to which corresponds what is now called "the Chapel of the Angel",[7] since a tradition places the apparition of the angel in it—and the tomb chamber proper. The latter chamber contains the remains of a shelf now overlaid with a marble covering. It was on this shelf that the Body of our Lord was laid. It was not on the floor, as represented in the illustrations of the April number. In fact although at times in the floor of a tomb chamber, a tomb of the simplest form, as described above, was excavated and covered over with a slab, there is no authority for representing an ordinary Jewish burial as consisting of laying the corpse on the floor of the chamber. Archeological evidence is contrary to any such manner of burial among the Jews. The door of the tomb of Jesus was, as is the case [8] of all intact Jewish tombs, small in size and low. This circumstance explains why Mary Magdalene, as she stood weeping at the sepulchre without, "*stooped down* and looked into the sepulchre" (John 20: 11); likewise why Peter on running to the sepulchre, "*stooping down*, saw the linen clothes laid by themselves",

[6] In this connexion it is interesting to recall the fact that the Gerasene demoniac cured by our Lord "had his dwelling in the tombs" (Mark 5: 3).

[7] The real vestibule has not been preserved. How much of the side walls of the tomb chamber has been preserved, it is difficult to ascertain.

[8] See illustrations.

etc. (Luke 24: 12.) As one enters the tomb chamber of the Holy Sepulchre to-day, it is necessary to stoop very low. A traditional portion of the rolling stone which closed the entrance to the Tomb is preserved in the antechamber or Chapel of the Angel.

These few remarks may serve to give a general idea of the nature of Jewish tombs and thus help to reconstruct in the imagination a more correct picture of the glorious Tomb of our Saviour. It has not been the purpose of the writer to describe at length [9] the precious tomb preserved in the Church of the Holy Sepulchre at Jerusalem. The limits of this article preclude such a treatment. If some of the readers of the REVIEW have received a better notion of the nature of the resting place of our Lord's Body on the "Three Days", the present article will not be without value. From its contents perhaps may be obvious the value of a visit and of—what is better—a period of study in the Orient for the understanding of the Scriptures.

EDWARD J. BYRNE.

Jerusalem, Palestine.

ECCLESIASTICAL HERALDRY.

IV.

5. ESSENTIALS OF HERALDRY (CONCLUDED).

THE CREST.

IN our treatment of the coat of arms we have thus far studied that which is its only principal or essential part, the *shield,* or escutcheon, and we have in succession explained its *field,* its *tinctures,* and its *charges,* ordinary and common. We now pass to that part of a coat of arms which is called the Crest (Latin, *crista,* a tuft), and which always surmounts the shield.

The crest is often popularly (i. e. mistakenly) regarded as the most important feature in heraldry, and its name is quite

[9] Readers may be referred to Guérin, *Jérusalem,* p. 310; Perrot et Chipiez, *Histoire de l'art dans antiquité*; Heisenberg, *Grabeskirche und Apostelkirche,* I Teil.

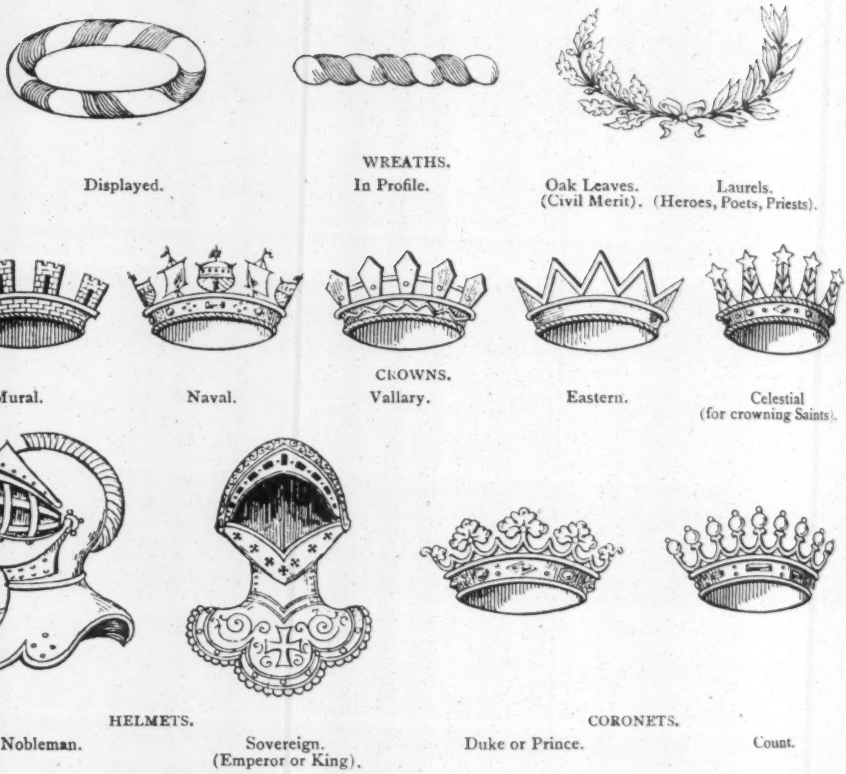
improperly given to the whole coat of arms. In the eyes of heralds, however, it is but an external adjunct to the shield, without which its bearing is complete. Consequently the crest may be altered without materially affecting the shield's significance. An amusing instance of this popular delusion is found in the coat of arms of one of the only two bishops in the United States who have a lion in their escutcheon, and that lion is the crest of the family shield, which itself was discarded! Occupying the highest place on the helmet, the crest is the bearing by which the knight was commonly known in battle. From this circumstance it has been properly termed *cognizance;* hence its claim to a classical origin is probably better than that of any heraldic attribute. Alexander the Great had a ram's head on his helmet on the pretence of being the son of Jupiter; Julius Cæsar bore a star as marking his descent from Venus. In modern history, we have the lion on the helmet of Richard the Lion-hearted (still the crest of the kings of England, as the fleur-de-lis was of France), the white plume of Henry IV of France, and the little corporal's hat of Napoleon.

Crests are so various that a classification of them is scarcely possible. However, it may be briefly stated that the most ancient class of crests consisted of ferocious animals; that others were devices assumed as memorials of feats of chivalry, to perpetuate traditions or family legends, often differing from the bearings of the shield; in other cases, they served to give more prominence to objects already charged on the escutcheon; and lastly, some commemorated religious vows or knightly aspirations, and also, not infrequently, mere whims of the bearers. To the latter class belongs the majority of modern crests, assumed at the suggestion of heraldic painters or engravers.

Among the pieces or devices which accompany the crest, we should particularly notice the *wreath,* the *helmet* or casque, and the *coronets* or crowns.

The *wreath,* which is placed immediately above the shield, consists of two stripes of gold or silver lace, twisted (in olden times, by the knight's lady) into a circular cord; its tinctures are always those of the principal metal and color of the arms. (Illustration 8.)

ILLUSTRATION 8.—THE CREST.



The *helmet* or casque, placed upon the wreath, is, according to the rank of nobility, made of various material—steel, silver, or gold, with visor closed or open and having from three to eleven bars; thus, for instance, a nobleman's helmet is of steel, inclined to profile, and has five bars; a sovereign's helmet is of gold, facing, open, and has no bars. (Illustration 8.)

The *coronet* or crown surmounts the helmet, when not alone above the shield. Coronets are of great variety and are considered the most significant insignia of sovereignty, nobility, and dignity. They no doubt owe their origin to the wreaths and crowns in use by the Romans, the civic (oak leaves), the triumphal (laurels), etc. Many other distinctions in our code of nobility have been incorporated from the Romans: we have

still with us dukes and princes (*duces, principes*), counts (*comites*), chevaliers or knights (*equites*), a nobility (*nobiles*) like those who had been or whose ancestor had been consuls, pretors, censors or *ediles curules;* all these had the privilege of armorial bearings (*jus imaginum*), and the senators, besides, had their distinctive insignia. Senators, knights, and tribunes of the people had moreover the right of wearing rings of gold (*annuli*). The coronets in use these many centuries are, the Pope's tiara, the bishop's mitre, the various crowns called imperial, royal, ducal, comtal, etc., and besides, for certain corporations or special purposes, the crowns styled mural, naval, vallary, eastern, celestial, etc. Two of the former category are frequently found in ecclesiastical heraldry, viz. the coronets of duke or prince and of count. Up to our own days, in Catholic Austria, some archbishops, bishops, and abbots are lords of temporal fiefs and enjoy political rank, with the title of princes, for instance, the princes-archbishops of Vienna, Salzburg, Prague, etc., and the princes-bishops of Trient, Brixen, Krakow, Breslau, etc.; likewise, in Catholic Bavaria, all the archbishops and bishops by the very fact are entitled to the *particule* of nobility, *von,* before their surname. And let us observe, for our own United States, that, as the prince-archbishop or prince-bishop *timbres* (surmounts) his escutcheon with the coronet of a prince, so also any of our archbishops or bishops who shall have been made a Roman Count (a title which goes generally with that of Assistant at the Pontifical throne), enjoys the privilege of timbring his escutcheon with the coronet of a Count. (Illustration 8.)

Rules for the Crest.

The various devices that make up the Crest have been variously *marshalled* (disposed) above the escutcheon, at different periods and in various countries. In France, only the helmet and coronet were used; in England we see wreath, helmet, coronet or cap and crest proper; in Ireland, wreath and coronet with crest proper, and no helmet; in Germany, helmet, coronet, and crest proper emerging from coronet,—or even mitre, as in the curious device of the landgraves of Alsace when at the same time they were bishops of Strass-

burg. Above the arms of Alsace is seen a helmet, and crowning it a mitre, out of which issues a maiden holding a wedding-ring, to represent the bishop's mystic bride, the Church of Strassburg.

In modern ecclesiastical heraldry, as it is now fixed by the rules of Roman ceremonial and etiquette or by approved usage, that which takes the place of crest and all other exterior ornaments around the shield, are the Pontifical *Hat* with its tassels, the single or double *Cross* under it, and on either side the *Mitre* (in dexter) and the *Crozier* (in sinister). But we shall treat of this more fully in a future article, when applying the essential rules of heraldry to our prelates' coats of arms.

We have mentioned the *exterior ornaments* of the shield. By this we mean, besides the crest and its belongings, (1) the *lambrequin,* a kind of mantling with escalloped edgings, which in some coats of arms, especially English and German, surrounded the helmet, with extensions of both sides; and (2) the *supporters,* generally borne only by peers, and supposed to represent the pages and esquires (*écuyers*) or varlets guarding or supporting the knight's shield; they are figures of angels or of human beings, but more generally of animals, birds, or imaginary creatures, placed on either side of the shield and appearing to support it. For example, the royal arms of France show as supporters two angels vested as deacons; the Prussian arms two primitive Germans; the British royal arms the lion and the unicorn, etc. A lady's coat of arms, which in earlier times was surrounded with a garland of leaves or flowers, in the fifteenth century changed to a girdle (*cordelière*) in the shape of a knotty net; for an abbess, the girdle is replaced by a chaplet of black beads.

THE MOTTO.

The *Motto* (French, *devise*) is a word (French, *mot*) or a very short sentence that is placed on an escroll or ribbon, generally below the shield, but sometimes above the crest, and is probably derived from the war-cries and watch-words (*cris de guerre, cris d'armes*) of early times. A motto may be emblematical, or it may have some allusion to a peculiarity of the person bearing it, or to his name and armorial insignia;

or it may be the epigrammatic expression of some sentiment (policy, line of conduct) in special favor with the bearer of it. It may be taken, changed, or relinquished at will; and the same can be borne by many persons; instances, two of our

ILLUSTRATION 9.—THE MOTTO.

SEAL AND FAVORITE MOTTO OF ST. LEO IX.

"Mia · Dni · Pla · E · Tra . — Misericordia Domini plena est terra."
(Ps. 32, Introit of Good Shepherd Sunday).

prelates have "Iter para tutum!", and to our Cardinal's motto "Emitte Spiritum tuum!" responds the motto of the Archbishop of New Orleans "Renovabis faciem terrae!"

Here follow a few examples of the most remarkable mottoes: We find in Holy Scripture what is probably the first historical "Vivat rex!" (1 Kings 10: 24); there also, in the story of Gedeon, had been entered the first war-cry "Gladius Domini et Gedeonis!" (Judges 7: 20). France's battle cry was "Montjoye et Saint Denys!" The Crusaders had their "Dieu le veut!" The Pope's soldiers, "Our Lady and St. Peter!" The kings of Spain, "Santiago!" (St. James). The kings of England, "St. George!" *Allusive, and punning mottoes:* "Vero nil verius!" (de Vere); "Fare, fac!" (Fairfax); "Cavendo tutus!" (Cavendish); "Set on!" (Seton); "Forte scutum, salus ducum!" (Irish Fortescue); "En peb emser quelen!" (*Holly* is ever green! de *Quelen*). *Historical devices:* Many of these mottoes are matter of history; Emperor Charles V had for crest the columns of Hercules with the motto "Nec plus ultra!" which the Hispanic Society of America felicitously shortened to "Plus ultra!". Louis XIV, the *Roi Soleil,* had "Nec pluribus impar!" Bourbon had the prophetic "Penetrabit!" Frederick III of Austria, "A E I O

U", "Austria Est Imperare Orbi Universo!" England still preserves the Garter motto, "Honi soit qui mal y pense!" and Edward III's, "Dieu et mon droit!" Ireland has not forgotten "The Red Hand of Erin", O'Neill's "Lamh dearg Eirin!" And when the ninety-four-years-old descendant of the royal family of O'Brien died lately in France, it was mentioned that his honorary dignities and arms were being transmitted to his nephew James O'Brien, together with their motto, "Lamh laidir an nachdar!—The strong hand uppermost!" Two charming mottoes of queens: Blanche of Castile, mother of St. Louis of France had "Lilium inter lilia!" Queen Louise of Savoya, mother of Francis I, "Libris et Liberis!" To conclude, let us mention the mottoes of the University of Oxford, "Dominus illuminatio mea!" adopted also by our Catholic University of Washington; Harvard has "Christo et Ecclesiae!" and "Veritas!"; Georgetown, "Utraque unum!" that is, "Faith and Science in one!" as figured by the Cross and Globe in the American eagle's talons of their escutcheon.

In ecclesiastical heraldry the motto is not a necessary adjunct of the coat of arms. This may surprise some of my readers who labor under a popular delusion, similar to the one about the crest. However, the use of a motto by a prelate is quite correct, though by no means universal. The Pope uses no motto, nor did any of his predecessors: true, he may have his favorite device or motto, like the familiar "Instaurare omnia in Christo!" (Eph. 1: 10), but it is no part of his coat of arms, nor even necessarily of his seal. It is well known, however, that the Popes have almost always had some favorite text from Holy Scriptures engraved on one or other of their seals. A quaint illustration of this is the seal of St. Leo IX (Illustration 9). Pope Leo XIII on his seal had the words: "Soli Deo honor et gloria!" Of course, the so-called mottoes of the Popes, as found in the famous prophecy of St. Malachi of Armagh, have never been heraldically adopted by any Pope, although applied to some of them by serious writers—the Bollandists for instance. In fact, in our own days this has often been done, and truly it is not difficult to see in Pius VI the *Peregrinus Apostolicus,* who went to Vienna in Austria and died a prisoner in Valence (France).

At the time of Pius VII, the imperial *Aquila rapax,* Napoleon; Leo XII detecting like a faithful watchdog the secret societies and denouncing their danger, *Canis et coluber;* Gregory XVI, born in the very province whence the revolution was to attack the Holy See, *de balneis Etruriae;* Pius IX, whose cross was the cross of Savoya, *Crux de cruce;* Leo XIII, who by his admirable teachings was a bright luminary in the heavens of Christ's kingdom, the Church, *Lumen in coelo;* and Pius X, our own glorious Pontiff, whose wonderful activity in reorganizing is truly the burning fire of the sanctuary, *Ignis ardens,* "Ignis in altari semper ardebit" (Levit. 6: 12). In this connexion, it is not out of place to refute an assertion which is often made in a general way, that the various mottoes of the prophecy are founded on the coats of arms of the Popes to whom they refer: that such is not the case will appear from the fact that of the seventy-four mottoes or emblems anterior to 1590, only thirty-one are based on references to coats of arms, the rest bearing allusions to names or surnames (24), to birthplace or country (17), to cardinalitial titles (18), to previous profession (19), and various other circumstances (17).[1]

The Cardinals, likewise, have no motto, were it only to conform with the Pope's practice, *Regis ad exemplar!* In reality, in this matter as in all others, there are strict and definite rules made for the Cardinals of the Curia; thus, for instance, they may not, without special dispensation, make use of any secular insignia, such as knightly orders, in decorating their coat of arms, etc. As to archbishops, bishops, and prelates, the practice with regard to a motto is not uniform all over the world. Whatever may have been written to the contrary, it is common in Italy, Germany, and Spain; universal, with hardly an exception, in France; and not so common in England.

As already mentioned above, and having now concluded all the essential information about *escutcheon, crest,* and *motto,* our task hereafter will be to make a practical application of the above rules to the coats of arms of our prelates.

[1] The Rev. J Hagan, in the *Seven Hills Magazine.*

An Additional Chapter on Seals.

Just as some people incorrectly call a coat of arms a crest, so some others call it a seal. Now the seal is something entirely different, although it includes always the coat of arms as an essential element. As a matter of fact, in the past as well as at the present time, the best specimens of episcopal seals show always a bishop blessing, or the Blessed Virgin, or one or more patron saints of the prelate, or the outline of a sanctuary or his cathedral, or some other pious subject, and under it, at the middle base point, a reduction of the bishop's escutcheon. (Illustration 10). No doubt, it is to this confusion of coat of arms and seal that we owe so many overpious and hence unheraldic coats of arms, representing the full figures of our Lord, the Blessed Mother, or some saint, instead of emblems of these.

ILLUSTRATION 10.—SEALS.

DIOCESAN CORPORATION SEAL.
Possible seal of the new Diocese of Crookston, Minn.

PRIVATE SEAL.
(Nainfa, *Costume of Prelates*, p. 139.)

OFFICIAL SEAL.
Card. Langénieux' seal, when Bishop of Tarbes (and Lourdes), —his escutcheon, Our Lady of Lourdes, St. Ambrose and St. Augustine.

The lack of knowledge which prevails in the matter of coats of arms, unfortunately prevails also in the matter of seals. I have three American specimens before me. (1) The *diocesan* seal of Sioux City, made for Bishop Garrigan, represents the Adoration of the Magi (*Epiphany* is the titular of

the cathedral), with the motto "Lumen ad revelationem gentium," and inside the double listel or circle has the inscription "Sigillum Dioeceseos Sioupolitanae: MDCCCCII"; but it contains no coat of arms; now, this is neither the diocesan (what is a diocesan seal?), nor the Bishop's seal (nothing to distinguish the Bishop); but in a few years, when we shall have regular chapters of Canons, it could easily be made the *seal of the cathedral chapter,* by adding the chapter's escutcheon in base, and changing "Dioeceseos" into "Capituli Cathedralis", and the date to the proper year. (2) The *letter press seal* of Bishop Granjon of Tucson, which contains his coat of arms with motto, and the inscription "Sigillum Henrici Episcopi Tucsonensis"; if it is but the letter press seal, a private seal, it should have neither the motto nor the inscription "Sigillum", etc.,—as we shall see in a moment. (3) The *seal of the Seminary* of Dunwoodie, N. Y., which represents in the centre a very neat cut of the main building, its middle entrance surmounted by a triple branch of lilies with their foliage (*St. Joseph* is the Patron Saint); at the base is found, as it should be, the coat of arms of the archbishop founder (Cardinal McCloskey, I presume), viz. the keys of St. Peter and the motto "Claudit et Aperit"; the inscription reads "Sigillum Seminarii Neo-Eboracensis a Sancto Josepho" (*sic*) ✠ "Dunwoodie" (*sic*): here the inscription would be more consistently all in *Latin* and the date in *Roman* ciphers, thus, "Sig. Seminarii ad (*ædes* understood) Sti Joseph Dunwoodiensis".

But, to come to what our episcopal seals should be, a prelate invested with a permanent office has at least two different seals:

(1) The *official* seal, which is made up of the representation of some pious subject, as mentioned above, occupying the central and upper part of the seal, and of the escutcheon occupying the base point; around this, starting at the cross in the base, from dexter to sinister, is found the inscription with the approved abbreviations if necessary, and no date, the prelate's name being sufficient information about the time. For example:

(Cardinal Gibbons) SIG. JACOBI. S. R. E. PRESB. CARD. GIBBONS. ARCHIEP. BALTIMOREN.

(Archbishop Farley) SIG. JOANNIS. ARCHIEP. NEO-EBORACENSIS.

(Bishop Maes) SIG. CAMILLI. PAVLI. EPPI. COVINGTONEN.

(Auxiliary Bishop Rhode) SIG. PAVLI. EPISC. TITVLARIS. BARCÆI.

This seal may be perfectly round in shape, or *oval,* with points on top and at bottom (as in Illustration 10); the dimensions in the first case being two inches in diameter, and proportionally the same in the other case.

(2) The *private* seal, much smaller (about one inch in diameter), consists only of the coat of arms within a circle, without any lettering at all (no motto, no inscription), and is for private use. (Illustration 10.)

The substance of what is here written about the two seals is taken from that admirable text-book of Roman etiquette, *Costume of Prelates,* by Father Nainfa, S.S. The same authority, speaking of chancery documents, p. 140, has this to say: "As a sign of jurisdiction and authority, the coat of arms of a bishop should be neatly printed (with the conventional dots and lines expressing the colors) and on a rather large scale (about four inches high and three and a half wide, at least the size of the official seal), on the top of all chancery documents, such as Letters of Ordination, Diplomas, Testimonial Letters, Celebrets, *pagellas* of Faculties, etc.; under the coat of arms, the names and the ecclesiastical and civil titles of the prelate are printed in full;" thus, for instance (Archbishop of Boston):

GVLIELMVS HENRICVS,

Miseratione Divina [2] et Sedis Apostolicae gratia, Archiepiscopus Bostoniensis, Solio Pontificio Assistens atque Comes Romanus, Cruciger major Sacri Thesauri Japoniae.

At the foot of the document, at the left of the prelate's signature (preceded by ✝ for a bishop, by ✠ for an archbishop—a cardinal omitting the same and signing also with surname,

[2] On one of these episcopal documents I read, "Dei et Apostolicae Sedis gratia"; but on another, "Dei in (*sic*) Apostolicae Sedis gratia"!

as above in seal), the official seal is affixed. The chancellor or secretary usually countersigns under the prelate's signature.

"The same coat of arms," concludes Father Nainfa, "is also printed, as a sign of jurisdiction or high patronage, on the cover and title-page of all diocesan publications, as a Diocesan Bulletin, Acts of Synods or Diocesan Statutes, Pastoral Letters, Documents printed by authority of the bishop, etc."

DIOCESAN CORPORATION SEAL.

A word about this corporate seal, about which there is a lack of uniformity. One of those seals shows what is called a Calvary cross in its centre; above the cross is an escroll with the words "Corporate Seal", and inside the double circle in the upper half "Roman Catholic Bishop" and in the lower half "of the Diocese of *N. N.* (State)." Another seal shows an American shield with per saltire the archiepiscopal cross and crozier, and the inscription here is "Corporate seal of the R. C. Archb. of *N.*" Still a third seal has in the centre a mitre above the keys of St. Peter (*sic*), and for inscription only "Diocese of *N.*" Now, clearly, since the corporation seal is to be used only in secular, mostly financial, transactions, it should be inscribed in English and the year of the incorporation consistently in Arabic (not Roman) ciphers. As regards the design in the centre, I would suggest as the most fitting the mitre (best known to seculars as a bishop's emblem) with per saltire under it the episcopal (or archiepiscopal) cross and crozier, the inscription being, according to law, "Corporate Seal of the R. C. Diocese (or Archdiocese) of *N. N.* (State)—1910." This seal might suitably be two inches in diameter. (Illustration 10.)

[To be continued.]

Aloysius Brucker, S.J.

PREACHING THE WORD OF GOD.

Whosoever shall call upon the Name of the Lord, shall be saved. How, then, shall they call upon Him in whom they have not believed? Or how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is written: "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things."—(Isaias 52:7); Rom. 10:13, 14, 15.

IN Matt. 28:19, 20, we read the words of Christ's commission to His Apostles: "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." From the Acts of the Apostles, from other books of the New Testament, especially from the Epistles of St. Paul, from the history of the Church during 1900 years, we know how faithfully the "ministers of Christ and the dispensers of the mysteries of God"[1] have fulfilled the precept of the Master. "Preach the word: be instant in season and out of season: reprove, entreat, rebuke in all patience and doctrine", was the exhortation addressed by St. Paul to his disciple Timothy;[2] and for centuries those words have been ringing in the ears of all true ministers of the Gospel of Jesus Christ. It is well that they should be constantly before the minds of Christ's ministers in our days, for never, perhaps, in the history of Christian times, more than to-day, could we see a verification of St. Paul's declaration: "For there shall be a time when they will not endure sound doctrine: but, according to their own desires, they will heap to themselves teachers having itching ears; and they will indeed turn away their hearing from the truth, but will be turned unto fables."[3] Outside the Catholic Church, to-day as of old, men are "tossed to and fro, carried about by every wind of doctrine," for there is no peace of mind or rest of soul outside the pure Gospel taught by the infallible Church of Christ.

[1] I Cor. 4:1(-2). [2] II Tim. 4:2. [3] II Tim. 4:3, 4.

How important, then, it is that the priests of this Church should always be found ready to announce the message of God to men in a manner worthy of the "ministry of the word,"[4] that has been committed to them for the glory of God and the good of souls. The Council of Trent[5] imposes on all who have the care of souls the obligation of instructing their people with salutary words, at least on all Sundays and feast-days. All priests in our country are familiar with the wise enactments of the Councils of Baltimore, especially of the Third Plenary Council, on the teaching of Christian Doctrine in all churches throughout the United States. The wise laws of the Baltimore Councils have been enforced by the decrees of Provincial Councils and the statutes of the Diocesan Synods held throughout the land; and there is no exaggeration in stating that there are few countries in the world where the word of God is more regularly taught and preached than in the United States. The results of the observance of those wise, practical laws are manifest on all sides; first, in the great numbers of Catholics who assist at Mass on Sundays and holidays of obligation, receive the Sacraments regularly, and fulfil in a practical, edifying manner all the duties of good Christians and good citizens; secondly, in the great number of converts who find in our Church peace of soul and the "pabulum spirituale" for which their souls hungered, and which they could not find in the auditoriums or meeting-houses known as churches, wherein we see verified the words of Jeremias: "The little ones have asked for bread, and there was no one to break it unto them."[6]

Catholics coming to our shores from other lands do not always give evidence of having been well instructed in the beliefs and practices of our religion. It is a lesson, and an incentive to the priests of this country to be diligent and untiring in the ministry of the word, in order that none may be lost of those whom the Lord has given unto us,[7] whether they be the children of the soil or come to us from foreign lands. It is most important not to lose sight of or underestimate other duties of the ministry.

[4] Acts 20:24.
[5] Sess. V, de Ref., C. 2.
[6] Lams. 4:4.
[7] Cf. John 17:2, and 18:9.

The Eucharist will always be the great centre from which graces and blessings will radiate out upon the world, as it is the central point of our faith and of all the acts of religion. The Sacraments will continue to be the ordinary channels through which grace is conveyed to our souls. But we know very well that the Mass, the Sacraments, and all the helpful exercises of our religion will be neglected, unless the people are properly instructed, and encouraged to perseverance by the faithful and constant teaching of the word of God, whether it be proposed in the form of the solemn, set sermon, the unpretentious homily, the short, familiar talk, or the catechetical instruction, so strongly recommended by Pope Pius X, in his letter *Acerbo nimis,* of 15 April, 1905.

When priests announce the word of God, they speak with authority: "For Christ we are ambassadors, God as it were exhorting by us." [8] The faithful remember Christ's words to His disciples: "He that heareth you heareth Me: and he that despiseth you despiseth Me: and he that despiseth Me despiseth Him that sent Me." [9] The Lord will confirm their words with the signs that shall follow:[10] and then may they say to the people what St. Paul said to the Thessalonians: "Therefore we also give thanks to God without ceasing; because that when you received of us the word of God, you received it, not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed." [11]

The priest who keeps these truths before his mind will have a true appreciation and an exalted opinion of the dignity and importance of the "ministry of the word".

The formation of this true conception of an apostle and an ambassador of Christ constitutes the first, the most fundamental preparation for the duty of teaching and preaching the word of God. One who has this idea and this ideal constantly before his mind will readily understand, without the aid of men or of books, how important, nay how necessary, it is that he should be a man of study, of prayer and meditation, of zeal for the honor of God and the welfare of souls. He will see that his own life must be virtuous and exemplary, in order

[8] II Cor. 5:20.
[9] Luke 10:16.
[10] Mark 16:20.
[11] I Thess. 2:13.

that his work may be blessed by God, and in order that bad example or injudicious conduct may not destroy the effects of his preaching.

The writer will not attempt to give in this article even a bare enumeration of all the things required for the remote or the proximate preparation for preaching the word of God. Those things must be studied and meditated upon, worked out with great care and diligence, and frequently recommended to God in humble, fervent prayer. Readers of this REVIEW are not strangers to valuable books and documents treating of the qualifications of a good speaker. In a special manner, however, there are to be recommended, first, two letters written by the Holy Father who wishes "to reëstablish all things in Christ",[12] viz., the letter on the "Teaching of Christian Doctrine", mentioned above, and the Exhortation to the Catholic Clergy, published 22 September, 1908, on the occasion of the fiftieth year of his priesthood. Many good priests, also, derive much pleasure and profit from reading and rereading that charmingly simple and devout chapter on "The Priest as Preacher" in Cardinal Manning's well-known book on *The Eternal Priesthood*. The General Chapter of the Dominican Order, held at Avila in 1895, urged Father Monsabré to prepare a manual of sacred eloquence, and in 1900 he published a book of counsels for young ecclesiastics, *Avant-Pendant-Après la Prédication*. In all and in each of those documents there are many useful suggestions and exhortations which will be appreciated even by those who do not feel the need of minute instructions.

For the younger members of the clergy they will be most profitable, and they come to us with all the authority and weight that can be added by the learning, the piety, the zeal, and the experience of saintly men, who are known to have attained to an excellence and a success in announcing the word of God which every good priest may well desire to emulate, in the spirit of humility and of unfeigned priestly zeal.

The Holy Father was a worthy, active, and energetic bishop before the solicitude of all the churches was imposed upon

[12] Eph. 1 : 10.

him. He loved, and he still loves, to announce the word of God to his people, and even the unbelieving world must admit that he speaks as one bearing a message from the throne of God to a careless and wandering world, distracted by many worldly desires and ambitions from the consideration of the truths that point out the road to heaven. He insists, principally, on the necessity of study, prayer, spiritual reading, meditation, and holiness of life in those who are to present and to represent the word of God. He urges and imposes the obligation of catechetical instruction, based upon and modeled after the *Catechismus ad Parochos,* better known as the "Catechism of the Council of Trent," treating of the Creed, the Decalogue, the Sacraments, and the Lord's Prayer.

Cardinal Manning insists more on the " virilis simplicitas," so strongly recommended by Saint Charles Borromeo, than on the grandiloquence of pulpit orators. His principal theme is this: Every good priest should have a message to deliver, and he should be prepared to deliver it in an earnest manner, worthy of the message and of Christ's messenger. Since we cannot have the fullness of Divine Wisdom, which made our Lord the greatest of all preachers of the word of God, powerful in word and in His works; since we cannot have that fullness of the Holy Ghost which enabled the unlettered Apostles to convert the world to the Cross of Christ; since we cannot without presumption, and without being guilty of " tentatio Dei ", trust on all occasions to the " dabitur vobis ", we must prepare ourselves in order that we may announce the word of God " decenter et competenter ".

By preparation [the Cardinal writes] is commonly understood a carefully-written composition, carefully committed to memory. But the preparation required for a preacher goes farther back and is deeper than this. It is the preparation, not of the sermon, but of the man. It is the remote, not the proximate preparation, which is chiefly needed. The man preaches, not the sermon, and the sermon is as the man is. St. Paul says: " We preach not ourselves, but Christ Jesus, our Lord " (II Cor. 4: 5). Now, they who were full of His mind and presence could so preach, but no others can. Most men do preach themselves—that is their natural mind—and the measure and kind of their gifts and acquisitions come out and color and limit their preaching. The eloquent preach eloquently,

the learned preach learnedly, the pedantic pedantically, the vain-glorious vain-gloriously, the empty emptily, the contentious contentiously, the cold coldly, the indolent indolently. But how much of the word of God is heard in such preaching? Can it be said that such men "preach not themselves, but Christ Jesus, our Lord"? . . .

If we were full, as we ought to be, of the divine facts and truths of faith, we should never lack the matter; and, if we were united, as we ought to be, in heart and will with our Divine Master, we should not lack either light or fervor. . . .

What need of memory when a man speaks out of the fullness of his present consciousness? It is a proverb that every man is eloquent on his own subject. Statesmen, lawyers, men of science, poets, soldiers, traders, each in his own craft is ready and fluent at any time, howsoever sudden. The habitual thoughts of each are upon his calling, work, or craft, and without preparation he is ready at any time to speak correctly and promptly. Why is it, then, that a priest cannot without preparation speak for God and for His Kingdom, for His truth and for His law? If we were full of these things, if we realized them and lived in them as the convictions of our reason and the affections of our hearts, to speak of them would be even a relief.

No arguments are needed to support this contention and exhortation of the saintly Archbishop of Westminster. The man who spends his time in communion with God, in study, prayer, meditation on the life and the teachings of our Saviour and on the wonderful providence of God for the salvation of souls, such a man knows very well what use should be made of the time given to him for the sanctification of his own soul, in order that he may not be an unworthy instrument in the hands of God for the sanctification of others. Why is it that ministers of the word are found empty-handed and empty-minded when called upon to announce truths pertaining to the Kingdom of God, unless it be that they have been reading and living away from the Kingdom of God? If their time has been spent with the world, they can speak promptly and correctly of worldly affairs. Ecclesiastical studies, prayer, meditation on the liturgy and the laws of the Church, the acquisition of an apostolic spirit, would make them ready, on short notice, to plead the cause of God, as worldly men are

ever ready to plead worldly causes. Let the priest be a man of God, and his sermons will be the word of God. The world will know little of such a priest, but what it does know will be unto edification, because in the church and outside the church he will be looked upon as the minister of God, the ambassador of Christ.

Father Monsabré's book may not commend itself as a manual of eloquence, to be used in colleges or seminaries, since the author does not enter into all the details necessary for the instruction of beginners. For that very reason, perhaps, it will be all the more acceptable to those who have had some experience, and yet are willing to receive practical suggestions from one who was true and tried and found to be a competent and most worthy expounder of the word of God. His career and the extraordinary success which marked his preaching on the solid and serious truths of Christianity, in what many consider the first Christian pulpit of the world, the pulpit of Notre Dame, Paris, furnish a lesson which preachers in all lands would do well to take to heart.

There is no necessity of instituting a comparison between him and his illustrious predecessors or contemporaries in the pulpit of Notre Dame, P. Ravignan, P. Lacordaire, and P. Felix. Their styles and modes of oratory were so different that they cannot be compared: each had his own style, his own glory; each received applause, a rich reward on earth and, as we hope, in heaven. It was no easy task to continue the good work which they had inaugurated and carried on with remarkable success.

Father Monsabré's choice of the subjects for his Lenten Conferences astonished the world. A few weeks after his appointment to preach the Conferences in Notre Dame, some of the brethren in the convent where he was living asked him what subjects he intended to treat, and he surprised them greatly by announcing: I am going to preach on the *Credo!* They attempted to dissuade him, representing that dogmatic subjects would not afford an opportunity to display his talents, that the dispositions of his hearers demanded something more enlivening, more up-to-date, as it were; that there were lighter and more attractive subjects which could be chosen with perfect propriety and treated with profit to his hearers. They

closed the consultation by expressing their conviction that his efforts would end in failure, principally because the people of Paris would not go to hear dogmatic sermons. Fr. Monsabré gently but firmly declared again that he would preach on the *Credo*. Solid piety, he declared, should be based on the solid eternal truths of Christianity: "The people need instruction: I believe they are famishing from the want of solid food, and I am convinced that they will come to hear the old doctrines of the Church explained in a language suited to our times."

The results vindicated his judgment. For twenty years the people, in ever-increasing numbers, flocked to hear his "Exposition du dogme Catholique"; men packed the famous old cathedral to follow his "Retraites Pascales," and on every Easter morning from 1872 to 1890 he had the happiness of addressing a warm allocution to four, five, or six thousand *men*, who, after following the exercises of the retreat, had assembled at Notre Dame to make their Easter Communion. "By their fruits ye shall know them" (Matt. 7: 16); the fruits of P. Monsabré's preaching speak for themselves. He himself tells us that the only success a priest is allowed to seek is the glory of God and the good of souls. With a mind single and a pure heart he set himself to the task of preaching the word of God, and God blessed his efforts. That is the great secret of his success; but he did not neglect preparation: he worked long and diligently and patiently in the preparation of his conferences. He observed most faithfully the rule laid down by St. Ignatius, viz. to pray as if everything depended on God and to labor as if everything depended on himself. From his book we know also that he had always before his mind the canon of oratory which says that an orator should endeavor to *instruct*, to *please*, and to *move* his hearers—the *docere, placere* et *movere* which St. Augustine points out in the well-known words: "Veritas pateat, veritas placeat, veritas moveat." St. Augustine took the rule from Cicero, who wrote: "Docere necessitatis est, delectare suavitatis, movere seu flectere victoriae est." [13]

Some men, with little learning and not much training, men

[13] De Oratore, 21.

of saintly life, great zeal, and therefore of great earnestness, have succeeded, God aiding, in obtaining remarkable conversions. It will always be true that God's grace is more important and more efficacious than human efforts: " Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam ".[14] Nevertheless, it is absolutely certain, and taught by all theologians, that there is incumbent on all whose duty it is to preach the word of God a strict obligation of preparing themselves with the greatest care for the proper fulfilment of this sacred office.

Father Tom Burke was one of the greatest pulpit orators of the nineteenth century. Some persons say that, if we take into account the many demands upon his time, and the unfavorable circumstances under which many of his discourses were prepared, his extraordinary success entitles him to be considered the readiest of great orators, if not the greatest pulpit orator of our times. But, whenever he had the opportunity, Fr. Burke prepared his sermons with great care. He and Fr. Monsabré were men of quick perception, light of heart, jovial and entertaining in private life; those traits of their character are well known to all who knew them in life or who have read the histories of their lives. It is not so generally known that they were most exemplary religious, men of prayer, of study, of deep meditation, and of very solid piety. Either of them could, on short notice, preach a good sermon, or propose beautiful points for the common meditation of the communities over which they presided. The habit of mind and soul in which they lived made them ever ready, in the remote preparation, for preaching the word of God. The motto of the Dominican Order—and it should be the motto of all who follow our Saviour in the mixed active and contemplative life—is " Contemplari, et contemplata aliis tradere." Those two great orators were always prepared to give to others something of the abundance of the heavenly truths they had learned in communion with God. They did not, however, on that account, consider themselves dispensed from the labors of the proximate preparation for preaching. Father Monsabré spent the greater part of each year in preparing

[14] Ps. 126.

his Conferences and Easter Retreats, studying and meditating on the Credo as it is explained in the *Summa* of St. Thomas and in other good manuals of Theology.

Father Burke used to say that every priest should write out his sermons in full and commit them to memory for at least seven years after his ordination. There may be exceptions to these general rules, but they are few in number. "There is no excellence without labor," is true of teaching and preaching the word of God as it is in other matters of true Christian endeavor.

If these principles were proposed in a familiar, friendly talk with young priests, some might say: "Father, we believe every word you have spoken, but we have not the time necessary for the preparation you require. It is an excellent rule, and once we thought that we should observe it forever, but we find it is impossible." In a familiar talk I might say many things in answer to that remark—I will not call it an objection—which I do not wish to set down in cold print. An older man might presume to put his arms around the younger ecclesiastic, and pressing him to his heart, ask him to explain his difficulties by stating just how much time he could possibly find each week to prepare his instructions or sermons. Let us pass over all that, leaving it as a matter to be discussed by the busy ecclesiastic, first alone with God, afterwards with a pious, prudent, and not over-exacting director.

On general principles, I would say this:

First, tastes differ and talents are varied; all do not require the same amount of preparation; a sermon is usually worth what it costs. Hardly any priest is so busy that, if he has been faithful to the good training received, the good resolutions made, and the good habits formed in the seminary, he cannot find time every day for some reading and meditation that will keep him in touch with the spirit of the Church, as the Sundays and feast-days and the days of penance succeed each other in the beautiful and instructive varieties of the ecclesiastical year. That reading and those meditations will be very helpful in preparing his sermons, especially if they have been used first for his own instruction and consolation. Let him not be like the good people, to be found in every congregation, who listen to sermons and instructions principally for the

benefit of their neighbors; but let him learn those beautiful lessons first for himself; then he will find himself able and ready to tell the good people of the things that drew him nearer to God.

Secondly, if he be really so busy that he could not find time to write his sermons in full, then let us hope he will try to prepare carefully the principal *points* of his instruction. His knowledge of the truths of our holy religion and of the science of sanctity, together with a facility in speaking—a command of language—will preserve him from an utter failure; and the nervousness of himself and of his audience will make him all the more firm in the resolution to be more careful of his time in the future. God forbid that he should become over-confident and careless because he "got through" once without the drudgery of the more serious preparation which is ordinarily requisite. May he preserve the laudable ambition to improve upon his work of the past, not for the sake of winning applause, but in order to have peace of mind and the approbation of an humble, rightly-formed conscience.

Thirdly, if indeed his legitimate occupations be such that they do not leave time even for preparing the points of his discourse, making it absolutely necessary to content himself with a hurried glance at an old sermon or an old sermon-book, then without presumption he may hope that the Lord will not on Sunday desert him who was engaged during the week in priestly work which left no time for preparing the sermon.

Fourthly, I say nothing of going into the pulpit without any forethought or recollection, because that should never be done. Neither do I speak of journeys to the sea-shore or to other places of recreation and amusement; because, unless those journeys are absolutely necessary for the preservation of health, no one will think of offering them as excuses for the lack of preparation. Those who are legitimately engaged in distracting work which cannot be avoided or deferred, may hope to have a share in the "dabitur vobis"; but God will not give any special light or assistance to the careless or the indolent.

Let us turn from these considerations to something more attractive and more agreeable; to the encouraging view of good accomplished in the past, to the cheering prospects of a bright

future. What a great work has been done in the past! What a great work there is before the priests of the United States! Many serious-minded men say that the laborers are few in comparison with the great harvest that awaits the reapers. Last year a Presbyterian minister (The Rev. Frank De Witt Talmage) made the following remarks to his congregation: "I am going to say something in which you will not concur, and which will shock some of you here present. The only Church which is dealing with the spiritual development of her little children aright is the Catholic Church. The Catholic priest says: 'Let me mould the child up to twelve years of age, and I care not who has the child after that.' And, mark me, on account of the parochial school, the Catholic Church is to become the universal or the conquering Church of America's future." [15] We know that the work of the school must be supplemented and completed, partly because not all of our children attend the parish schools, partly because, whilst a good beginning is most important, the spark of faith and piety must be kept alive by constant application, in order that, as the young grow up, they may not be drawn from the right path by the many temptations and seductions that surround them. There is a great harvest to be reaped; foremost among the reapers will be those who teach and preach the word of God. Rich indeed will the harvest be, with God's blessing, and great the reward of the workers.

There is no purer or sweeter joy in the life of a true priest than that which comes to the pastor of a well-instructed, devout, and faithful flock. If that consolation seems, even in this world, sufficient compensation for his many labors and sacrifices, who shall attempt to describe the happiness of the priest united in heaven with those whom he led to the throne of God!

"They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." [16]

D. J. KENNEDY, O.P.

Washington, D. C.

[15] *Catholic Standard and Times*, 27 March, 1909.
[16] Dan. 12:3.

"SANATIO IN RADICE" AGAIN.

IN the July number of the REVIEW there was an article entitled "The Sanatio in Radice under The New Marriage Laws". It may be said without hesitation that the article was an able one, dealing with a question of much import to the clergy of the United States. It was what its title naturally suggested, an exposition of the faculty *sanandi in radice* in accordance with the *Ne temere* and some other recent decrees of the Holy See. The writer brought before the notice of his readers several decisions of the Holy Office relating to the powers of the Bishops of this country to grant a *sanatio in radice*. One of these was a decision given to the Bishop of Covington (22 August, 1906); another decision was given to the Archbishop of Cincinnati (2 December, 1908); and there was a third decision sent to the Bishop of Natchitoches a few months since (20 April, 1910). The writer of the above-mentioned article, Father John T. McNicholas, O.P., is already well and favorably known to the priests of the United States for his excellent commentary on the New Marriage Legislation. Now again he has accomplished good work in explaining the faculties of our Bishops in granting a *sanatio in radice*.

Before the *dubia* proposed by the Bishop of Covington were answered in 1906, a considerable diversity of opinion had existed as to the extent of the authority communicated to the Bishops of the United States in Article 6, Form D: "Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens super quo, ex Apostolicae Sedis indulto, dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanationis."

For many years theologians and canonists discussed the interpretation of the foregoing faculty. Some gave it a narrow signification; others gave it a wider one; while there were some who, at first interpreting it too strictly, afterwards changed their opinion and gave it a too liberal interpretation. Some authorities were of opinion that the faculty *sanandi in radice* communicated to our Bishops, referred to occult impediments alone, and did not include any impediment which

was not of its own nature public although it chanced to be secret. The responses given to the Bishop of Covington showed that the faculty was not to be limited to occult impediments, and also declared the extent to which the Bishops might exercise the *sanatio in radice* in favor of persons invalidly married on account of an ecclesiastical impediment when one of the contracting parties was in "gravissimo mortis periculo". Then followed the *Ne temere* Decree which came into effect on 18 April, 1908; and subsequently the two decisions for Cincinnati and Natchitoches. The learned Dominican is deserving of much praise for his judicious treatment of the subject, and especially for pointing out the meaning and application of the latest decisions of the Holy See. In expressing this well-merited commendation it is not intended to convey that in every statement of the writer all his readers agree with him. There are a few minor points to which some priests take exception.

First, in the description of the *dubium* proposed by the Archbishop of Cincinnati Father McNicholas is not, perhaps, altogether felicitous. It might seem as if he wished to place Archbishop Moeller on the horns of a dilemma; but lest we may appear unfair, it will be better to quote the writer's words. "The inquiry of Archbishop Moeller and the decision seem to offer special difficulty. Considering only the first part of the question proposed: 'Saepe contingit in nostro Dioecesi ut Catholici matrimonia ineant cum haereticis coram magistratu civili vel ministello haeretico. Pars catholica ad meliorem frugem conversa, parata tunc est omnia praestare ad matrimonium convalidandum; pars autem acatholica, quamvis profitetur se stare velle matrimonio inito, tamen obstinate recusat renovare consensum coram Sacerdote Catholico'—one would think that there was question of marriage rendered invalid because of the impediment of clandestinity in force in Cincinnati after the *Ne temere* became law; but the second part of the petition: 'Olim juxta facultates a S. Sede concessas huic difficultati satisfiebat per sanationem in radice', implies reference to invalid mixed marriages in Cincinnati and their revalidation before the *Ne temere*. This reference adds further difficulty: for since the *Tametsi* was not published in the Diocese of Cincinnati, there was no impediment

of clandestinity there before the *Ne temere* came into effect; consequently a mixed marriage before a minister or civil magistrate of parties laboring under no diriment impediment was valid. Thus it would seem in the doubt proposed by Archbishop Moeller, that the mixed marriage by a minister or civil official before the *Ne temere* became law was invalid because of some diriment impediment. If this diriment impediment did not exist, 'mixta religio' being only a prohibitory impediment, there was no reason for a 'sanatio in radice'. But on the other hand if a diriment impediment did exist in the case of a mixed marriage in Cincinnati celebrated by a minister or civil magistrate before 18 April, 1908, we are confronted with another difficulty. While his Grace might dispense from the diriment as well as from the prohibitory impediment, 'mixta religio', and while he had the 'indultum cumulandi', this 'indultum cumulandi' generally granted to our Bishops did not extend 'ad casum sanationis'."

We do not pretend to know what reply the Archbishop of Cincinnati would make to the dilemma here expressed: but one thing is certain, viz., that the Holy Office must have understood the meaning of his Grace's *dubium;* otherwise this Sacred Congregation would have altered the form of the question, as is done in such circumstances, before giving an answer. Besides, Fr. McNicholas appears to have understood both question and answer sufficiently to apply them in subsequent portions of his paper.

Secondly, treating of mixed marriages where the *Tametsi* was published, Father McNicholas points out a twofold legislation—one referring to places to which the Benedictine Declaration was extended; the other to places to which it was not extended; and he states that in the former class of places mixed marriages were not invalid by reason of the impediment of clandestinity. He then adds: "Thus it would seem that the Ordinaries of these places [bound by the *Tametsi* with the Benedictine Declaration extended] may now deal with mixed marriages that occurred before 18 April, 1908, just as Ordinaries according to the decision given to the Archbishop of Cincinnati may grant the *sanatio* for mixed marriages, or those of Catholics with non-baptized persons celebrated before the *Ne temere*." When studying these words

we could not help asking ourselves whether there was not the same kind of misapprehension or inadvertence which Father McNicholas thought he perceived underlying the *dubium* proposed by Archbishop Moeller regarding mixed marriages contracted in his Diocese. As has been seen above, it was contended by the writer that the *dubium* could not be applied to Cincinnati, where mixed marriages before the *Ne temere* were not invalid by reason of clandestinity; while, if there were also a diriment impediment along with *mixta religio,* it was not within the competence of the Ordinary to grant a *sanatio in radice.* We fail to see why this argument cannot be brought against Father McNicholas himself when he states that the Ordinaries of places to which the Benedictine Declaration was extended could give a *sanatio in radice* for mixed marriages.

Let us suppose a case here in the City of St. Louis, to which the Benedictine Declaration was extended. Two parties, a Catholic and a baptized non-Catholic, were married before the *Ne temere* came into effect. Their marriage was valid, though celebrated without the presence of a priest, provided there was no diriment impediment present, so that there could be no question of a *sanatio in radice* for such a marriage. If there was a diriment impediment also, e. g., consanguinity, then the Bishops with their present powers could not grant a *sanatio in radice* on account of the concurrence of a diriment impediment and of the prohibitory impediment of *mixta religio.*

Thirdly, Father McNicholas says: "In granting the 'Sanatio' for mixed marriages celebrated before 18 April, 1908, the word heretic, we think, should be interpreted not according to the definition of the *Ne temere,* but as defined for the Benedictine Declaration." The argument already used by the writer himself would prove that our Bishops could not give a *sanatio in radice* for mixed marriages in places to which the Benedictine Declaration was not extended, since these marriages would have been either already valid at the time they were contracted, or they could not have been revalidated by the powers of the Bishops on account of the presence of *mixta religio* and a diriment impediment. It is therefore useless in this connexion to discuss whether the term "heretic" should

be defined according to the *Ne temere* or according to the decision given by the Holy See for the Benedictine Declaration.

The few particulars we have referred to as noticeable in Father McNicholas's article are of minor importance and do not impair the general excellence of his exposition: indeed they may be considered as merely inadvertences.

It may not be amiss here to make a few reflections upon the present status of our Bishops in relation to their authority of granting a *sanatio in radice*. In doing so we shall strive to avoid any useless repetition of what has been so well said in the article already mentioned.

At first sight it might seem as if their powers in this respect were little or nowise diminished. The same formula in precisely the same words, whether it be found in Form D., or Form T., has been employed by the Holy See to indicate the extent and limitation of the authority. It is not proposed to enter into an exposition of those restrictions which may be readily gathered from the words employed in the formula, or which may be found explained by writers elsewhere; but rather to draw attention to the restrictions arising out of the *Ne temere* and the authentic interpretation of this Decree as given by the Holy Office in the responses to Cincinnati and Natchitoches. It may be premised that these responses are not yet duly promulgated according to the method prescribed by the Sovereign Pontiff in his constitution *Promulgandi* (29 September, 1908). Neither of these documents has yet appeared in the *Acta Apostolicae Sedis,* although this is the only recognized method of promulgating Apostolic Constitutions and Decrees of the Sacred Congregations. But whatever opinion may be formed regarding the obligatory character of these responses for other places besides the two Dioceses for which they were issued, there can be no reasonable doubt about the authenticity of the documents themselves. One may go farther and hold that now after the undoubted issuance of those Decrees, even before their promulgation, there is no probability attaching any longer to an opinion at variance with them.

Laying down therefore as certain that these documents have come from the Supreme Congregation of the Holy Office, we proceed to consider the ordinations set forth therein.

Decree to Cincinnati.

The answer to the *dubium* of the Archbishop of Cincinnati was " Ordinarius uti potest facultate jam habita convalidandi matrimonia in expositis circumstantiis." We think that the meaning of this answer as explained by Father McNicholas is the correct one, viz., that any authority to grant a *sanatio in radice* for mixed marriages in Cincinnati and in other such places not formerly bound by the *Tametsi* is to be limited to marriages contracted before the *Ne temere* came into force; and according to this view there is no longer any power to grant a *sanatio in radice* for mixed marriages in those places in which they were contracted after the *Ne temere.* If we are to adhere to the formula *sanandi in radice* already cited, the Bishops cannot dispense *in radice,* unless they have authority *hic et nunc* to grant a *simple* dispensation in the impediment of which there is question; and as they cannot give a *simple* dispensation in clandestinity now binding over the United States, so they cannot give a dispensation *in radice* in this impediment. Since, however, the Holy Office expressed no such limitation in its response, and since there is no such limitation indicated in the *dubium,* it is safer to refrain from steadfastly adhering to any particular view on the point until this difficulty be authentically cleared up.

Response to Natchitoches.

Passing on to the Decree given for Natchitoches, the general question about which the learned prelate consulted the Holy See, regarded the faculty *sanandi in radice* in *disparitas cultus* possessed by the Bishops of the United States now after the *Ne temere* has come into effect. Without entering into exceptions, this Decree requires the presence of a parish priest and two witnesses for the validity of a marriage between a Catholic and non-Catholic, as well as for the validity of a marriage between two Catholics. Can the faculty *sanandi in radice* in Art. 6, Form D., be exercised under the legislation of the *Ne temere* for the impediment of *disparitas cultus?* After proposing this *dubium* the Bishop cites several opinions which have been held on the subject. Some, he says, were of opinion that the faculty conceded to the Bishops and authenti-

cally declared (22 August, 1906) in the responses to the Bishop of Covington remained in full force *after* the *Ne temere* Decree. This Decree, it was contended, related only to the *celebration* of matrimony, and did not affect the faculty *sanandi in radice,* inasmuch as the *sanatio in radice* was not a *celebration,* but only a revalidation of the consent already given. A second opinion quite opposite to the preceding one is next mentioned, according to which the legislation of the *Ne temere* is general, requiring the presence of the parish priest and witnesses for the marriage of every Catholic without making any distinction between the celebration of the marriage and its revalidation. There is a third opinion mentioned by the Bishop, viz., that a distinction should be made between marriages invalidly contracted on account of *disparitas cultus* alone, i. e., before the *Ne temere* came into effect, and the marriages invalidly contracted after the Decree, which latter marriages were invalid on account of clandestinity also.

In order to present his difficulty in a concrete form the Bishop gives two cases which not infrequently occur.

1. Maria, mulier catholica, matrimonio mere civili juncta est viro infideli. Jam cupit Ecclesiae reconciliari et matrimonium suum revalidare, sed vir renuit renovare consensum coram presbytero et testibus.

2. Bertha quae nunquam baptizata fuit, nupta est viro Protestantico. Jam desiderat fidem Catholicam amplecti; sed vir adduci non potest ad consensum ritu Catholico renovandum.

Regarding the first of the foregoing cases three *quaesita* were proposed to the Holy Office:

a. An in primo locus sit sanationi in radice si nuptiae istae civiles contractae fuerint antequam Decretum "Ne temere" vim legis obtinuit ita ut invalidae sint tantum ob impedimentum disparitatis cultus?

b. Et quid in casu quo eaedem nuptiae initae sunt post Decretum "Ne temere" ita ut nullae sint etiam ratione clandestinitatis?

c. Si Episcopus sanare non valeat hoc matrimonium in radice, sitne alia via illud revalidandi praeter cursum ad Sanctam Sedem?

The difference between these three *quaesita* is plain. In the first there is question of a civil marriage contracted before the *Ne temere* came into force and invalid from *disparitas cultus* only, there being no other diriment impediment in the case. There is no doubt that a considerable number of marriages were contracted invalidly before Easter of 1908, when the *Ne temere* began to have the force of law, and that in some of these marriages the only impediment that caused their invalidity was that one of the contracting parties was a Catholic and the other was unbaptized ("disparitas cultus"). The question therefore was, whether a *sanatio in radice* could be applied to this case by our Bishops. The answer given to the question is the following: "In casibus hujusmodi in territoriis ubi non vigebat Caput 'Tametsi' locum esse facultati articuli 6i, formulae D.: in territoriis ubi Caput 'Tametsi' publicatum erat, indigere Episcopum pro dispensatione speciali facultate."

The Holy Office makes a distinction between two classes of territories. In some territories the *Tametsi* was not in force, because it was never promulgated either formally or virtually: for these the Bishop may grant a *sanatio in radice* in marriages contracted before the *Ne temere*. In the other class of territories, where the *Tametsi* was in force, the Bishops have have no authority to give the *sanatio in radice*, and must, therefore, obtain a special faculty for each recurring case. A list of those places belonging to each class was drawn up by the Fathers of the Third Plenary Council of Baltimore and may be found in the Acts and Decrees of that Council at page CVII.

The second *quaesitum* regards the same kind of marriages as the first, with this difference only, that the marriage was contracted *after* the *Ne temere* came into effect, and not before, as in the first *quaesitum*. It was asked whether such a marriage could be revalidated *in radice*, and the answer was: "Sanari non posse vi praedicti articuli." Accordingly whatever marriages may have been invalidly contracted after Easter of 1908, or may be henceforth thus contracted between a Catholic and an unbaptized person without the presence of

the parish priest or his delegate, and two witnesses, in accordance with the *Ne temere,* cannot be revalidated by our Bishops in virtue of Art. 6, Form D.; in other words, special authority must be obtained from the Holy See, since there is no other faculty *sanandi in radice* given to the Bishops except what is conveyed in that Article.

In the third *quaesitum* it was asked whether, if the bishop could not grant a *sanatio in radice* for the marriage mentioned in the second *quaesitum,* there was any other means of revalidating it except by recourse to the Holy See. The Holy Office answered: "Recurrat ad S. Sedem pro sanatione, aut obtineat facultatem dispensandi super impedimento clandestinitatis." Thus there are two ways by which such a marriage may be revalidated *in radice.* One is to obtain from the Holy See a revalidation; the other is to get the faculty of dispensing in the impediment of clandestinity. The former method is quite evident; the latter becomes manifest from this, that when the bishop obtains the faculty of dispensing in clandestinity there is nothing to prevent him from exercising the *sanatio in radice.* The Bishop can dispense in *disparitas cultus* under Art. 3, Form D., and when he receives the faculty of dispensing in clandestinity there remains no obstacle to the faculty *sanandi in radice,* since there is an exact fulfilment of the conditions required for its exercise: "Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens *super quo ex Ap. Sed. Indulto, dispensare ipse possit,*" etc.

Regarding the faculty of dispensing in clandestinity which is expressly referred to in the answer of the Holy Office, it may signify the faculty of dispensing in this impediment for a particular case; in which supposition recourse to the Holy See would be required in each recurring instance, just as for a *sanatio in radice* itself. It may perhaps indicate that a *habitual* faculty could be obtained enabling a bishop to grant a dispensation in clandestinity when the necessity of applying a *sanatio in radice* would arise in the class of cases contemplated in the third *quaesitum,* i. e., marriages contracted invalidly by reason of *disparitas cultus,* and clandestinely after the *Ne temere* legislation. If such habitual faculty were communicated to our Bishops, the *sanatio in radice* could, as is evident, be more speedily applied.

The fourth *quaesitum* refers to the second of the two cases mentioned above by the Bishop of Natchitoches. A baptized Protestant got married to an unbaptized person. The latter wants to join the Catholic Church; but the former refuses to renew consent. What is to be done to revalidate this marriage which was invalid from *disparitas cultus?* The answer of the Holy Office was: "Provisum in praecedenti." Hence it appears that in such cases the Bishop should refer to the Holy See for a *sanatio in radice,* or obtain the faculty of dispensing in clandestinity, as is declared in the answer to the third *quaesitum* ("praecedenti").

Limitations.

From the foregoing answers of the Holy Office it is not difficult to perceive the limitations that have been placed upon the faculty *sanandi in radice* granted to our Bishops in the impediment of *disparitas cultus.* If the marriages were contracted after the *Ne temere* came into operation, the Bishops are not empowered in any part of the United States to grant a *sanatio in radice.* If the marriages were contracted before the introduction of the *Ne temere,* a distinction has to be made. In those places formerly subjected to the *Tametsi* they cannot grant a *sanatio in radice;* while in other places which were exempt from the *Tametsi* they can still grant it. In the case of marriage contracted between a baptized non-Catholic and an unbaptized person the Bishops are not empowered to exercise a *sanatio in radice.*

Practical Questions.

After examining the *quaesita* of the Bishop of Natchitoches with the corresponding answers of the Holy Office, some practical questions may readily present themselves.

1. What is to be held regarding those acts *sanandi in radice,* which may have been performed *bona fide* by bishops since the *Ne temere* came into effect, and which acts were not in accord with the Decree of the Holy Office? Suppose, for instance, that a bishop held the opinion mentioned above in the petition of the Bishop of Natchitoches, viz., that the faculty *sanandi in radice* as authentically declared by the Holy Office in the Decree to the Bishop of Covington (1906) could be

exercised just as before the *Ne temere,* and that he granted a *sanatio in radice* which according to the Decree to the Bishop of Natchitoches he was not empowered to grant. Was the *sanatio* valid? The solution, we think, depends upon the answer to another question, viz., whether there was a probability attaching to that opinion prior to the declaration of the Holy Office for Natchitoches. An opinion could have possessed probability at one time, as every theologian knows, and might lose that probability afterwards, e. g., on account of a decision of the Holy See against it. Now if there was solid probability in favor of the opinion referred to regarding the extent of the faculty *sanandi in radice,* the faculty was validly exercised. As it is sometimes difficult to pronounce with certainty concerning the probability of an opinion, a practical solution in the present case could be obtained by procuring from the Holy See a general *sanatio in radice* in those cases, faculties for which are now declared to be no longer communicated in Art. 6, Form D.

Another question of some interest and utility easily suggests itself. What are the reasons for the responses given by the Holy Office to the Bishop of Natchitoches (20 April, 1910)? The Roman Congregations are not accustomed to give any reasons for their decisions; nor has the Holy Office in the present instance departed from the usual practice.

Reasons for the Natchitoches Responses.

In the first response the S. Congregation makes a distinction between places which were exempt from the *Tametsi* and places which were subject to it. Let us take a concrete case. Let it be supposed that some years ago prior to the application of the *Ne temere* a Catholic and an infidel contracted a civil marriage in some part of the Archdiocese of St. Louis exempt from the *Tametsi,* e. g., in Jefferson City or Hannibal. Why is it that the Archbishop of St. Louis has authority to grant a *sanatio in radice* to revalidate such a marriage; while on the other hand His Grace has not authority to grant a *sanatio in radice* for a similar marriage contracted here in the City of St. Louis at the same time as the other marriage? The former marriage was contracted by parties not bound by the *Tametsi.* The Catholic party was not bound, because the Tridentine De-

cree was never promulgated in Jefferson City or Hannibal; nor was the infidel party bound. Since that marriage was invalid from *disparitas cultus* alone, and since the Ordinary could give a simple dispensation from this impediment, it was to be expected that he possessed authority to give a *sanatio in radice* for its revalidation: and the Holy Office has so declared. In the other marriage which was contracted in the City of St. Louis, the Catholic party was bound by clandestinity, because the *Tametsi* was promulgated there. Therefore the Archbishop could not grant a *sanatio in radice* for such a marriage, inasmuch as this authority extends only to an impediment in which he can give a *simple* dispensation—"Super quo, ex Apostolicae Sedis Indulto, dispensare ipse possit"; and he could not give a simple dispensation in clandestinity.

A DIFFICULTY.

It must be acknowledged that a difficulty here presents itself. The Archbishop of St. Louis could not at any time have given a dispensation from clandestinity, and yet he could have given a *sanatio in radice* before the *Ne temere* for a marriage invalidly contracted in the City of St. Louis between a Catholic and an infidel. The fact of the Benedictine Declaration having been extended to the City of St. Louis does not solve this difficulty, since that Declaration had no reference to a marriage between a Catholic and an unbaptized person, but to the marriage of a Catholic and a baptized non-Catholic. The difficulty, however, may be explained through a principle or practice followed by the Church before the introduction of the *Ne temere*. When a Catholic and an infidel were married with a dispensation in *disparitas cultus*, the Church took away any other ecclesiastical impediment by which the Catholic party might have been bound. In a Decree of the Holy Office issued 16 September, 1824, the following words were employed: "Ecclesia dispensando cum parte Catholica super disparitate cultus, ut cum infideli contrahat, dispensare intelligitur ab iis etiam impedimentis, a quibus exempta est pars infidelis, ut inde hujus exemptio propter contractus individuitatem communicata remaneat et alteri". This rule was applied to clandestinity as well as to other impediments in which the Church dispensed; but it

cannot be followed any longer, because the *Ne temere* has declared that a marriage between a Catholic and unbaptized person, even after the impediment of *disparitas cultus* has been removed, is invalid unless celebrated before the parish priest and witnesses. Hence the unbaptized or infidel party can no more be considered as communicating to the Catholic consort an immunity from clandestinity. Thus it may be seen why the Holy Office has made the distinction between territories which were exempt from the *Tametsi* and those that were subject to it.

Reason for the Second Response.

From what has been said it is not difficult to perceive the reason of the response given by the Holy Office to the second *quaesitum*. According to the legislation of the *Ne temere* every marriage between a Catholic and a non-Catholic, whether baptized or not, is invalid unless celebrated before the pastor and witnesses. This law is in force in every part of the United States, and indeed through the entire Latin Church, except Germany, for which an exception under the Constitution *Provida* was made in a *matrimonium mixtum*, or marriage between a Catholic and a heretic or schismatic. Now our Bishops cannot dispense in the impediment of clandestinity by the *Ne temere*, so as to make the marriage between a Catholic and an infidel or unbaptized person valid without the observance of the prescribed form, viz., the presence of pastor and witnesses. On the other hand the authority of our Bishops to grant a *sanatio in radice* is confined to those impediments in which they can grant a *simple* dispensation. Consequently the Bishops of this country cannot grant a dispensatio *in radice* for such a marriage contracted invalidly on account of clandestinity.

Reason for the Third Response.

The reason for the third response is easily understood. If there be no means by which the Bishops can grant a *sanatio in radice* for marriages celebrated *after* the *Ne temere*, recourse must be had to the Holy See from which the *sanatio* itself or a dispensation in clandestinity may be obtained.

Reason for the Fourth Response.

According to the answer of the Holy Office to the fourth *quaesitum* the Bishops of the United States are not empowered to grant a *sanatio in radice* for a marriage between an infidel and a baptized Protestant, even when the former intends to become a Catholic. The reason is that they cannot grant a dispensation to non-Catholics whether baptized or unbaptized, although they can grant a dispensation for a Catholic to marry a non-Catholic. Hence a Bishop could not dispense *in radice* in the marriage of an infidel or an unbaptized person to a baptized Protestant, because, as has been already noticed, this power is commensurate with the power of granting a simple dispensation. Accordingly the answer of the Holy Office to the fourth *quaesitum* is as should have been expected. But if the infidel becomes a Catholic, could the marriage then be revalidated *in radice?* The fourth *quaesitum* taken literally does not include this case, since it is said that Bertha, unbaptized, desires to embrace the Catholic faith, not that she has already embraced it; yet there would be no obstacle in receiving such a person into the Church, if after Baptism a *sanatio in radice* could be applied. Perhaps, therefore, the *quaesitum* may be fairly taken as asking whether Bertha either *before* or *after* her reception into the Church could obtain from the Bishop a *sanatio in radice*. The answer should be the same in either supposition. The Bishop could not grant her a dispensation *in radice* while she was still an infidel, as was shown above; nor can he grant it after she becomes a Catholic, because his power of granting a *sanatio in radice* is not more extensive than his power of giving a *simple* dispensation in clandestinity, which he does not possess.

General Effects of the "Ne Temere" on the "Sanatio in Radice".

Having examined the responses of the Holy See relating to the faculty *sanandi in radice* which the Bishops of the United States possess, we are in a position to form some judgment of the general effects of the *Ne temere* upon that faculty. It does not appear that the Holy Office in the decisions above cited proposed to make any new legislation, but rather to interpret

authentically the faculty of our Bishops as modified by the new law of clandestinity. It is quite evident that the Bishops are at present much restricted in that faculty; and after the lapse of some years, when necessarily there will be no longer any marriages to be revalidated which were contracted before the *Ne temere,* the faculty will cease. Yet it is to be feared that there will be in the future, as there has been in the past, urgent need for the exercise of this faculty by our Bishops. The same motives of luxury, avarice, or pride, or all these combined, will lead some callous Catholics to contract matrimonial alliances with non-Catholics, even though they be invalid. The sooner such invalid marriages are revalidated, the better it will be for the contracting parties and for the social body or community to which they belong. When in a particular locality some marriages are known to be invalid this fact tends to engender loose ideas about matrimony and may easily occasion the repetition of the crime. Then the non-Catholic will refuse to renew consent before the pastor and witnesses, and thus the marriage will remain invalid. We may suppose a case of not infrequent occurrence. A Catholic and a non-Catholic are married without the presence of the pastor. Subsequently, when the Catholic party has realized her or his sad condition, e. g., on the occasion of a mission, she expresses her earnest desire to have her marriage revalidated, declaring however to the pastor that the consort will not come to renew matrimonial consent. If the bishop possessed authority to exercise the *sanatio in radice* as before, the marriage would be revalidated immediately and the penitent wife or husband might be brought to frequent the Sacraments afterwards, and to raise the offspring in the Catholic faith. It is true that such cases could be referred to the Holy See for revalidation; but it is beyond doubt that, for one reason or another not necessary to be particularized here, some cases would be at once settled by the Ordinary, which otherwise would never be forwarded to Rome for settlement. That there is a large number of marriages which have been contracted invalidly in the United States since the *Ne temere* came into effect is quite certain, although we have no statistics to make an exact estimate.

IS THERE ANY REMEDY?

According to the opinion of some at least, it would be advisable for the Bishops of the United States to have the same authority of exercising the *sanatio in radice* which the Bishops formerly possessed in those dioceses where the *Tametsi* was never proclaimed. No one has suggested that their former faculty was ever exercised in a single instance without sufficient reason; and the urgent need for its exercise will according to appearances be as great in the future as it has been heretofore. It may be added that when the *Ne temere* was finally drafted, and subsequently approved by the Sovereign Pontiff, no limitation of the Bishops' faculty to grant a *sanatio in radice* seemed to be contemplated. This limitation is rather the indirect outcome of that Decree owing to the manner in which the faculty *sanandi in radice* had been formulated. The *Ne temere* should not be allowed to suffer any exception in the United States, but should remain, as it is now, in full force, so that no one except the Sovereign Pontiff should have the habitual power to dispense from it. But while the Bishops could not dispense from clandestinity for a *matrimonium contrahendum,* they might be empowered to revalidate *in radice* a *matrimonium contractum,* whenever the non-Catholic party would obstinately refuse to renew consent according to the prescribed form.

There are many who confidently hope that, if the Holy Father were informed by proper ecclesiastical authority of the weighty reasons which seem to exist for the possession of the former faculty *sanandi in radice* by the Bishops of the United States, His Holiness would be graciously pleased to consider those reasons and to give a favorable response. This would seem to be one other means which might be employed for the exercise of the motto so amply carried out since the beginning of his glorious reign: "Instaurare omnia in Christo".

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THE STORY OF A MODERN CAPUCHIN.

[CONTINUED.]

THE opening of the Capuchin Church of the Côte Pavée in 1861 was inaugurated by a mission preparatory to Easter. The morning lecture was given in the dialect of the country by Père Marie-Antoine who spoke the patois with the grace and facility of a troubadour and found in that particular ministry a means of satisfying the two things nearest to his heart—humility and love of the poor. "I shall never forget the Passion sermon Père Marie-Antoine preached on this occasion," writes Father Albert Cros, Jesuit missioner in Madagascar, then a law student in Toulouse. "When he came out of the sacristy, seeing the church full, he turned toward the altar, and, with arms extended, entoned a canticle which was chanted by the whole congregation with penetrating emotion. The holy man all the time kept his arms extended: then he mounted the pulpit. What a sermon! At the peroration he held in his hand the large crucifix and held it to the end! We were all weeping. What an apostolic man! I often saw him at the end of the convent church, while another Father was officiating. He remained there, greeting the incoming people with gestures, smiles, and words which were all his own. They were offers of his services as confessor. I then saw him go into a corner of the church where he quickly confessed those whom he had won over. One day on the way to the convent he embraced me. I am still quite proud of that attention of a saint. I preserve as a precious relic the letter of my admission to the Third Order, signed by him." When Mgr. Desprez, the archbishop, went to consecrate this church, erected under the invocation of St. Louis of Toulouse, on 28 July, 1861, Père Marie-Antoine, always the apostle, offered to God on that occasion three beautiful spiritual conquests, adding to the rite of consecration a ceremony of touching symbolism. An artillery soldier and two young girls—the one a Calvinist, the other a Jewess—presented themselves for baptism. They were the first fruits of those conversions which, for half a century, in this church, his great battlefield, were the work of his indefatigable zeal.

Père Marie-Antoine was a born missioner. "I always

transform my Lents and my months of Mary into missions," he would say. The most solemn of the Toulouse missions was that of the jubilee of the Immaculate Conception in 1865, when he was the recipient of an ovation. The planting of the mission cross was an event. "Père Marie-Antoine, raised above the crowd, with his great height, his ascetic features, his inspired glance, his severe costume, his cross in hand, was grandiose and sublime," says an enthusiastic writer in the *Semaine Catholique*. "One thought he saw the illustrious Franciscan, John Capistrano, such as he is represented in the picture gallery at Toulouse, haranguing the Crusaders as they were about to go to battle against the Turks."

He never forgot these sermons in Toulouse, which marked the apogee of his missionary triumphs. "The first missions I preached in that city," he says, "were a series of victories of grace. I preached them chiefly in populous districts. The protection of the Blessed Virgin made itself visibly felt. What a different time from ours! It was the golden age. Every mission was a triumph. The population, headed by crosses, banners, and bands, thronged out to meet the missioner, and on his departure accompanied him as far as the limits of the parish. That golden age lasted up to the five last years of the Empire. Then opened the gate of the abyss; the atmosphere became infected by it, and Toulouse and its good people fell into the slavery of Satan. As much as I was formerly master of that people, as easy as it was for me to raise them by a sign, so much, soon after, did they become insensible and stupid. The lamentable war of 1870 crowned the work of perdition. The Empire had taken for its motto 'To corrupt in order to reign'. It succeeded perfectly in corrupting, but it did not succeed in reigning. What a fall in blood and mud! In 1866 and 1867 took place the last missions in Toulouse. All those that have been preached since are only a shadow in comparison with the first. It has been the same throughout all France, but nowhere has the moral uprooting been more sensible than in my dear city of Toulouse."

He was no impassive spectator of this moral decline. Seeing the tide of corruption rising, he raised a cry of alarm, and knowing that a missioner's influence over the people is power-

less if the latter have before their eyes the scandal of those who lead them, he appealed to the authorities, pointing their attention to the increased number of houses of ill fame, licentious plays, disorder on the streets, the bad press, and immoral literature. Those he addressed saw it as well as he did, but they could do nothing. The government lived on corruption and was destined to die of it. By flattering the people, catering to their passions, corrupting them to rottenness, to use Père Marie-Antoine's strong expression, they counted upon popular support to prolong the regime; they only precipitated its fall. The foundations of society were shaken; the Empire crumbled like a thing worm-eaten on the very morrow of the day when the flattered and befooled people had given it a considerable majority in the plebiscite.

All the villages in the environs of Toulouse were anxious to have him, and he willingly left the city at times to mingle among the country folk, to whom he gave his whole heart, with a grasp of the hand for everybody, a pleasant smile, and friendly conversation. That was, to a great extent, the secret of his influence with the people. All were not alike. One day at Flourens he went with the curé to try and convert a free-thinker and free-liver, but the reprobate not only received them ungraciously but threatened to shoot the curé, taking aim at him. Père Marie-Antoine placed himself between the curé and his assailant, but the latter did not dare to fire. When the people heard of it, they made life impossible for him there and the would-be homicide went to Toulouse, where he died in misery.

Going in search of some lost sheep at Viviers-les-Montagnes, where he preached at the close of 1864, he wandered into the country. It was in December; nightfall found him far from the village at the last stroke of the bell for the evening service; he did not even know the path along which he was walking, and saw darkness rapidly settling down upon the country. Dimly descrying the belfry, he directed his steps straight through the fields, but his progress was soon arrested by a half-frozen mountain stream. Time was pressing; he took off his sandals, and, with the water up to his knees, waded across to the opposite bank. At last he reached the church, where he was anxiously awaited, and passed through the con-

gregation to the pulpit. When they saw the hem of his habit fringed with icicles, they could not but admire the virtue of a missioner who could endure so much for the pure love of souls. This love was warmly reciprocated by the people who received him everywhere with extraordinary enthusiasm. On his departure from Graulhet, a manufacturing town in the diocese of Albi, he was escorted by more than a thousand workmen, some of whom carried him in their arms. His father and mother witnessed this scene, but it is said that Madame Clergue shed tears that night, dreading the danger to her son's humility.

Sometimes he had very consoling experiences. Here is how he relates one of them:

One day I saw at the feet of the Virgin a white-haired man, both his hands raised toward Mary and his eyes filled with tears. There was no one else in the church. I drew near. "What are you doing there, my dear friend?" I said to him.—"Are you waiting for confession?"—"No, Father, I don't belong to this parish, I come from a long distance: I belong to Alsace."—"But what is your name?"—"I call myself the pilgrim of the Blessed Virgin and the child of Mary."—"What do you mean? Explain this mystery to me."—"Ah! this mystery! Father, it affords me great pleasure to explain it to you," said this man with tears in his eyes, seizing my hands and covering them with kisses. "Do you see that good Mother?—(pointing to Mary)—without her I should not have the happiness to be a Catholic, I should still be a Protestant. One day I entered a Catholic church; they were keeping a feast of the Blessed Virgin: her statue was placed on a magnificent altar. After the ceremony was over and when everybody had left, I advanced trembling and as if drawn by an invisible magnet; I got as far as the altar; I placed myself at the Blessed Virgin's feet, I wept, and I cannot tell you all that passed through my heart at that moment; I arose, and I was a Catholic; Father, I am a Catholic and for the twenty years that I have had this happiness I have enjoyed heaven upon earth. And I spent forty years without serving the Blessed Virgin! The day I became a Catholic, I consecrated my life to her worship: I've taken the name of Child of Mary, Pilgrim of Mary, and I go from pilgrimage to pilgrimage; I come from La Salette and I am going to Rocamadour."

All his experiences were not so consoling as this. He met

with peculiar people and peculiar difficulties, which throw a good deal of light on the religious situation in France. In a very small parish (Orgueil, in Tarn-et-Garonne) there was an old Corsican priest, a great smoker, a good man but very negligent, who had let piety die out of his life. The mayor of the commune, a relative of Père Marie-Antoine, succeeded in getting him invited to give a mission there. He had the bell rung as loudly as possible. Drawn by curiosity the whole village came. He preached in patois, in French, in every dialect. The people seemed moved: that encouraged him. He told the men to remain in church after benediction for a communication he had to make to them; but the women would not leave and laughed and jested at the men, making grimaces at them. They took to flight, and the women along with them. The curé and altar-boys also went away, and he was left alone in the church for nearly two hours, when the servant was sent to tell him to come to supper. He could neither eat nor sleep. The good curé ate and slept for him; he had not lost his appetite by any means, and avoided any allusion to the mission. Père Marie-Antoine spent the whole night praying, thinking how he was to get the people to come again to church after such a scene; and the bishop was to come in a fortnight for the close of the mission. Our Lady, at whose altar he lit a candle, inspired him to make use of the little children coming from school. He got them to perform the Stations of the Cross with him, morning and evening, and sent them round to all the houses to induce the adults to come to the sermon. The church was soon filled, and all hearts were changed. The curé began to exhibit some zeal and was reconciled with the old village blacksmith with whom he had been at war for more than twenty years. The mission, after all, was such a success that the bishop, Mgr. Donney, although of a very unenthusiastic temperament, shed abundant tears. It taught the missioner a useful lesson. When in future he wanted to get the women out of church in order to preach a special sermon to the men, he announced a procession, assigning to the women the place of honor in the front rank; once they were outside of the church, he closed the doors on them, gave them his blessing, and got them to say a prayer for the men whom he kept within.

In the vine-growing districts, it is noted, the people are not much given to religion. Fronton, not far from Orgueil, had an old and a too well merited reputation for being one of the worst in this respect. The missioners who were there before the Capuchins, could not bring the mission to a close and were driven out with stones. When the curé went to the convent to invite them to preach, he said: "I was very guarded in announcing it; my parishioners must be taken unawares. They hardly come to church except on the day of their first Communion. Come on that day, and you will have all the people at Vespers. I give them up to you. It is for God and you to do the rest." When the two friars passed through the town on their way to the church, the women, grouped at their doors and card-playing, gave them such a bad reception that one of them spoke of retreating and leaving Père Marie-Antoine alone. The church was full, but as soon as he uttered the word "mission" from the pulpit, the whole congregation fled, leaving the three priests by themselves. When the bell was rung the next day, nobody came. His confrère again wanted to go and the curé lost hope. Père Marie-Antoine again had recourse to the children, but the greater portion of the men and women remained away. It was in the month of May, the month of Mary—"to me always the month of miracles", interjects Père Marie-Antoine—the time of the campaign in Italy. An artillery regiment, on its way from Montauban to Toulouse, en route for Italy, passed through Fronton, remaining over night. The ingenious Capuchin invited the Colonel and his regiment to the evening service. The Colonel and all the officers not only accepted but placed two trumpets at his service. Led by its chief, the whole regiment filed into the church, filling it, and at Benediction, when the officer gave the word of command, "*Genou terre!*" all dropped on their knees. Père Marie-Antoine, having given each of them a medal of the Blessed Virgin, addressed to them a few farewell words which brought the tears to their eyes. A large number went to confession. Three days afterward another artillery regiment passed through, when the same scene was repeated. Meanwhile he made a house-to-house visitation, speaking to everyone individually. It ensured the success of the mission, at the close of which more than six hundred men

went to Communion and a large number were confirmed. When the artillery regiments, on their return from Italy, were marching through Toulouse, the officers and soldiers recognized him in the Rue Saint Rome, where he drew aside to let them pass. "Father," they said, "none of those to whom you gave medals was wounded. Here we are back, safe and sound!"

Cordes, in the diocese of Albi, where he gave a mission in 1866, furnished the only exception to the uninterrupted series of triumphs which marked the progress of his work. But the place had a bad record. It was there the Albigensians threw the inquisitors into a well, and the spirit of the old thirteenth-century heresy still lingers there. It does not show itself, however, in the form of hostility to the clergy; there is no tendency to dogmatism; but great indifferentism, absence of the ideal and of the supernatural, aloofness from the Church, a marked coldness exist, and relations with the clergy are reduced to what is strictly necessary.

He worked wonders in the midst of the mountains as well as in the cities and plains, responding with alacrity to appeals that came to him from the Haute-Garonne, the Ariège, and the Hautes-Pyrénées, heedless of the ruggedness of the roads and severity of the seasons. But in certain country regions that one would think sheltered from the evils of the age, in deep valleys, behind the barrier of lofty summits, preserved by their very poverty, were found indifferent and vicious populations, neglected and steeped in ignorance, sometimes far removed from the idea of religion, presenting a very thorny field of ill-requited labor to the missioner. Their poverty drives a number of them every year into the towns, whence they return, spoiled from corruption and spreading the contagion. Among the unspoiled rural populations, however, he found many compensating consolations. He found himself in the midst of a simple, primitive people full of faith, the mountain shepherds coming with their offerings during Mass, carrying lambs on their shoulders, and leaving them around the altar, where their sweet bleatings, mingling with the silvery voices of the pious shepherdesses, made the most beautiful music he ever heard; old mountaineers carrying sheepskins on their shoulders, and women wearing the graceful

costumes of ancient Greece and Phœnicia; and all, shepherds and shepherdesses, young and old mountaineers, shedding tears of regret before leaving the old statue of Our Lady, honored of their ancestors, which they would lift from its pedestal and press to their hearts.

In a corner of the Ariège, on the borders of the Haute-Garonne, is a canton of very curious aspect, the Mas-d'Azil. In these mountainous regions the vanquished Huguenots took refuge after the revocation of the Edict of Nantes. Their descendants, spread over the whole valley, form a rather dense population. The Catholics, from contact with them, become indifferent, tepid, and forgetful of their religious duties. To guard against this danger was the object of a mission Père Marie-Antoine gave at Gabre in February, 1865, when his success stirred the bile of the Protestant pastors with whom, though averse to polemics, he held a controversial discussion and turned the tables on them by an unexpected *coup de théâtre,* making it the subject of a book, *Le Protestantisme confondu,*[1] upon which the Pope sent him a congratulatory letter.[2] He brought forward a simple country child to confound the intellectual pride of the Protestant minister, and establish the principle of authority. At the very moment when he laid down his pen after writing this book, Providence led to the door of the Toulouse convent a young man twenty-eight years of age, a native of Saint-Girons, in the Ariège, who, after a chance visit to Notre Dame de la Garde at Marseilles, and after a three years' interior conflict, threw himself at his feet, feeling drawn toward him by an indefinable impulse, appealing to him to save his soul. He not only renounced Protestantism but he renounced the world, finding the consolations of faith in solitude.

It was in the various sanctuaries of the Blessed Virgin, which he visited through devotion and to which he led pilgrimages and processions, that he refreshed his spirit and sought respite and relief from the more fatiguing labor of his apostolate. Rocamadour, where he inaugurated processions with lighted tapers; Notre Dame de Cahuzac, where he had a

[1] It went through numerous editions. The most complete is that of Marseilles, 1879.

[2] Through Mgr. Mercurelli, Secretary of Briefs.

strange experience of spiritism;[3] Quezac, where an old ruined sanctuary had been restored, to which from 40,000 to 50,000 pilgrims annually repair from the dioceses of the centre and south of France, and where the present curé purposes to erect a commemorative stone at the base of a statue of St. Anthony of Padua, donated by the Apostle of Toulouse who preached there nineteen retreats; Notre Dame de Livron, formerly the den of a horrible monster, from which the neighborhood was traditionally believed to have been delivered through the intervention of Our Lady, hence the name *Livron* or *Libération;*[4] Notre Dame de Verdelais; Notre Dame de Garaison,[5] which was specially dear to him since he went there on foot from Saint-Gaudens, with an ex-voto offering, seeking light and leading from Our Lady, and at the crowning of which on 17 September, 1865, there were five bishops and over 45,000 pilgrims, he himself hearing the confessions of a thousand men; and Notre Dame du Bout-du-Puy, where he longed to erect a convent of his Order—all these shrines were in turn visited.

Lourdes was the great scene and centre of his pilgrimage exploits. After Toulouse, it was his home, his habitual abiding place. Our Lady seems to have chosen him from the beginning to help more than anyone else to realize the wish expressed in the words addressed to Bernadette Soubirous, "*Je veux qu'il vienne ici du monde!*" In conjunction with Mgr. Peyramale, and after seeing Bernadette, who received her first Communion at his Mass, he took steps to promote pilgrimages, shortly afterwards (27 April, 1870) leading to the Grotto the whole large parish of Montréjean, the first great parochial

[3] The details are given in the Life by Père Ernest-Marie of Beaulieu (pp. 198-202), from an authentic official report preserved in the archives of the Capuchin Order in Rome, Père Marie-Antoine himself being the narrator.

[4] He wrote a *Manuel du Pèlerin à Notre Dame de Livron.*

[5] Of this sanctuary he says: "The impression my heart felt, when I entered it for the first time, in the flower of my priesthood, I still feel. It was there, O Virgin, my Mother, yes, it was there I had for the first time the great revelation of your love, that I felt your heart beating against my heart. Before visiting Garaison, I thought I loved you; but in reality I did not know you, I did not yet love you. It was to Garaison I had to go to know you, to see you, to hear you, to love you. It was Garaison that revealed my Mother to me! It is thanks to Garaison that I have become your apostle, O Mary, that I chant you under all skies, upon all shores, waiting to go to see you, to love you, to chant you in heaven" (*La Livre de la Douleur*, p. 357).

pilgrimage to Lourdes. Some years subsequently, he conducted the first grand pilgrimage of men (there were six thousand at least from the diocese of Rodez). It was he who inaugurated processions with lighted tapers despite the hesitation and fears of the Fathers of the Grotto, and a few years later the processions of the Blessed Sacrament. Not content with seeing Bernadette shortly after the apparitions, he questioned her at length, and what he heard from her lips he put into his valuable book, *Lis immaculé*, commended by the Pope and several bishops, and which went through numerous editions. Mgr. Fourcade, Archbishop of Aix, who had known Bernadette at Nevers, specially congratulated the author on having drawn such an excellent pen-portrait of her in a few words. "As lately," said the prelate, "I found her unrecognizable under the tinsel of a romance, so now it is easy for me to recognize her in her angelic majesty and her incontestable power in the simple and austere garb her true brother, the poor son of St. Francis, restores to her."

One day he led to the rocks of Massabielle twenty parishes in the environs of Tarbes where he had been preaching, and on the Tuesday of Pentecost, 1872, twelve hundred pilgrims from Saint-Gaudens, his first and ever-cherished flock. He was there again on 24 June, with a thousand pilgrims from his native city, Lavaur. At the head of the procession was a banner on which were inscribed three dates, memorable in the city and ancient diocese of Lavaur: the last, 19 July, 1871, recalling the curé of Francis Macary, whose history Henri Lasserre has popularized. The brave carpenter was there, raising aloft in his hands with holy pride that trophy of the power of Mary. It was at Lourdes he brought to a close a mission at Luchon. After the farewell sermon, while twelve hundred pilgrims slowly left the basilica, he gave baptism to a young Indian. In 1884 his prodigious activity was manifested in an immense pilgrimage of men from Rouergue; another from Montauban brought three thousand, when he appeared in the pulpit with two swords, an offering to Mary from the battlefield, one of them having been taken from the Prussians at Coulmiers. He never conducted a mission in the Pyrénées without closing it at Lourdes. It is bewildering to see in the *Annales* or *Journal de la Grotte* the number of pil-

grimages over which he presided; ninety-seven times his presence is noted, and the list is far from complete. Lourdes was to him, as he often said, the pilgrimage of pilgrimages. In reminding pilgrims from Toulouse that their city in 1869 was the first to respond to the appeal of the Virgin of Massabielle, he recalled that it was at Toulouse the Blessed Virgin appeared to St. Dominic as she appeared to Bernadette, bringing with her the Rosary, and with it salvation.

He thus records the origin of the processions with lighted tapers in 1863:

> About nine o'clock at night twenty persons were praying here: nearly as many tapers were burning before the white statue. All was silent. "These tapers must march and chant," I said to myself. And all those tapers described a semi-circle before the Grotto to the singing of the *Ave Maris Stella*. The next day there were a hundred tapers, then hundreds and hundreds, and, this night, thousands and thousands.

His biographer says he seemed to be the confidant of the Blessed Virgin and the medium of her mercies. He prayed so fervently before the rocky shrine that several were convinced he saw her, as Bernadette had seen her. "You help the Blessed Virgin to work miracles," was sometimes said to him, not without a touch of irony. He only smiled. A pilgrimage from Poitou was about taking its departure: among the numerous invalids it brought, none had yet experienced even the beginning of a cure. Some priests, meeting the venerable religious, told him of their trouble. "Come, come," said he, "let us pray together." From that moment miracles were renewed. It was the year of the organization of the great processions of the Blessed Sacrament; and when the Blessed Sacrament was at the Grotto, cures, it was remarked, were more numerous. Thirteen were wrought one day in response to prayers he exhorted them to address to Our Lady. The enthusiasm was indescribable, but Père Marie-Antoine imposed silence and began the *Tantum ergo*.

"It is to be regretted," says his biographer, "that Huysmans did not meet Père Marie-Antoine. What a vigorous portrait he would have drawn of that medieval monk, contem-

porary of the old cathedrals so beloved of the artist." If he did not see him, he had heard of him, and, à propos of cures sought but not found he makes an interlocutor in *Les foules de Lourdes,* regret the absence of this old Capuchin, "a holy man whose eloquence, which finds full vent in exclamations, unloosed multitudes and who, knowing how to wield it, thus made use of an astonishing power of prayer." M. Charaux, a distinguished professor, said, "He had the gift of seeing into the depths of souls and told me what I shall never forget." His post, of late years, was the confessional near the sacristy in the church of the Rosary, where he would spend the whole day, hearing confessions far into the night; going away for a few minutes to eat a bit of bread he had brought with him, returning promptly. When overcome with fatigue at night, he interrupted the confessions to rest his head against the wood of the confessional for a few moments' repose, resuming them and sometimes continuing to hear until the small hours of the morning. He was sought for and found everywhere; hearing confessions behind the altar, in a corner of the sacristy, on the stairs, on a seat on the esplanade, in the porch of the presbytery, at the railway station, in a railway carriage, in the station-master's office, or even in the cloak-room, seated on some luggage. It was in the tribunal of penance he cooperated efficaciously in the Virgin's work at Lourdes. "Marvels of the supernatural order," wrote Père Marie-Antoine, "are the real marvels of Lourdes. The others find only their *raison d'être* in them. What takes place at Lourdes in souls is a thousand times more marvellous than what strikes the bodily eye. It is here particularly that the Immaculate Virgin can say, 'He that is mighty hath done great things in me'. It is in contemplating these invisible miracles that the angels in heaven are enraptured and sing around their Queen canticles of triumph and love. What is the cure of the body in comparison with the triumph of grace and the return of a single soul to the Lord?" He used to call himself "the litter-bearer of souls". There were persons who made the pilgrimage with the sole object of seeing him. He was recognized as the great converter; and the renown of the conversions he brought about drew numerous penitents to him.

In one of his notes for sermons he epitomizes the lesson of

Lourdes in two words—prayer and purity. "If salvation has not yet come," he comments, meaning the moral regeneration of France, "it is because this double lesson has not been yet sufficiently studied and put in practice." His oratory might be considered too florid and emotional by people of other nationalities, but he knew his country and his people well, and literary finish or popular applause were not what he had in mind. Nevertheless, he won the admiration of one of the foremost pulpit orators in France. One day a Dominican was listening to one of his sermons, and, turning to the priests near him, he said: "That is how we ought to preach." Then, advancing toward the preacher as he came down from the pulpit, he pressed his hand warmly and said: "I am Père Monsabré, and I must tell you that I have never been so pleased, in presence of my auditors at Notre Dame, as there just now hearing you and seeing the impression made on hearts by your apostolic language." Père Marie-Antoine opened out his large arms, and there, before the Grotto of Lourdes, in the persons of those who have been called "the two great monks of the age ,[6] was renewed the meeting of St. Francis and St. Dominic, when the two Patriarchs were locked in a loving embrace.

His heart was in Lourdes. "All other sanctuaries of Mary are beautiful," he exclaims; "but thou, O beloved Grotto, art a sanctuary apart, which God prepared from all eternity for the Immaculate Conception, and which He prepared for us, too, that we may there celebrate the triumph of her who destroyeth all heresies and crusheth the serpent's head." To the Blessed Virgin he attributed all his success. "In all my missions," he says, "the good Virgin has visibly assisted me. For forty years one has succeeded another uninterruptedly. Every three weeks or every month I begin a new one: it is the lever by excellence for uplifting souls, in large cities as well as in the country. Now, every mission is a combat; in each there is a struggle with the dangers and unforeseen incidents of battlefields. So have I felt the need of always placing them under the banner of the Mother of combats." Under God he attributed to her the numerous conversions he wrought.

[6] M. Louis Collin, *La Croix*.

"What conversions, seemingly impossible, have I not obtained through thee," he often exclaimed, "through a single *Memorare,* a single *Ave Maria;* particularly when I got the little children to say it. It is to the *Ave Maria* in particular I owe the consolation of being able to lead back to the Fold a large number of Protestants, and of having always come off triumphant from the contests I had to engage in with their ministers."

One of the great events at Lourdes with which he was identified was the celebrated pilgrimage of the banners in 1872, when 278 from various dioceses in France were unfurled and a canticle he composed for the occasion, "*La France et Notre Dame de Lourdes,*" set to music by Adolphe Dargein, was executed. Another event was the Eucharistic Congress, held at Toulouse in 1886 and closed at Lourdes, when, in concert with Père Durand, of the Congregation of the Most Holy Sacrament, he inaugurated the vigil of arms and nocturnal adoration. There were such crowds of poor pilgrims that, owing to the lack of accommodation, they sought refuge in the church. There being no one to maintain order, some priests arranged to occupy the pulpit in turn and direct the religious exercises which filled up the long vigil until morning. Père Marie-Antoine would go into the pulpit at midnight and not leave it until, worn out with fatigue, he would come down in the morning to resume his place in the confessional, and, later on, celebrate Mass.

One of the most remarkable of these great events was the erection on the summit of the mountain of the Espelugues[7] of the large cross brought by the fourth penitential pilgrimage from Jerusalem, when ten thousand persons, old and young, clerical and lay, including gentlemen of the highest social position, all barefoot, made the painful ascent up the rocky eminence, bearing the heavy burden. The planting of this cross between two others already in position, thus forming a Calvary, took place on a Friday afternoon, under a burning sun, amid a scene of religious enthusiasm which brought tears to their eyes. It was, as *L'Univers* said, an heroic spectacle which transported one in thought to the dawn of Christianity. A similar scene took place when the Stations of the Cross

[7] From the Latin, *speluncae.*

were erected on the mountain, more than six hundred men carrying the crosses of the various stations. In 1887 he began, aided by his nephew, M. Joseph Rocher, an architect, the transformation of the deep excavations or grottos on the western side of the mountain into chapels, the first being dedicated to St. Mary Magdalen, to whom a large statue was erected, and the second to Our Lady of Dolors. For the guidance of pilgrims to the first he wrote a manual, *Amour et Douleur,* and for the latter, *Livre de la Douleur,* two works highly praised, not only by the French bishops, but by Cardinal Parrochi, and the Pope, who sent the author his apostolic blessing. These grottos formed a kind of new Thebaid. Facing them, in an angle formed by two rocky walls, he erected a monumental cross bearing the image of the Crucified, with statues of St. John and the Mother of Sorrows at its foot. At its inauguration, 22 August, 1890, it was carried on a litter borne by hundreds of men, barefoot, when he addressed a large assemblage including the élite of France. He had great projects for the embellishment of Lourdes and the glory of Mary. One of these was a new Gothic basilica, surmounting the grotto of the apparitions and connected with the present basilica; another the erection of a monumental cross on the summit of the Soum d'Ech, which he called the Peak of the Immaculate Conception, the highest of all those around Lourdes, behind the nuns' convent; a third, the foundation of a new religious Order, habited in white, and perpetually singing the Virgin's praises, other religious, as in the great Roman basilicas, supplying priests—penitentiaries of every nationality and permanent confessors; and a convent of his own Order, which he thought very near realization in 1871, a holy widow from Brittany, who settled at Lourdes, having offered to become the foundress.

[To be continued.]

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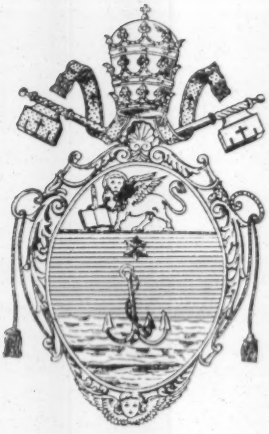

Analecta.

LITTERAE ENCYCLICAE.

VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATIBUS ARCHIEPISCOPIS EPISCOPIS ALIISQUE LOCORUM ORDINARIIS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTIBUS.

PIUS PP. X.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Editae saepe Dei ore sententiae et sacris expressae litteris in hunc fere modum, iusti memoriam fore cum laudibus sempiternam eundemque loqui etiam defunctum,[1] diuturna Ecclesiae opera et voce maxime comprobantur. Haec namque sanctitatis parens et altrix, iuvenili robore vigens ac Numinis afflatu semper acta *propter inhabitantem spiritum eius in nobis,*[2] quemadmodum iustorum sobolem nobilissimam ipsa una gignit, enutrit, ulnisque complectitur suis, ita materni amoris instinctu de ipsorum retinenda memoria atque honore instaurando se praebet apprime sollicitam. Ex ea recordatione su-

[1] Ps. 111:7; Prov. 10:7; Hebr. 11:4. [2] Rom. 8:11.

perna quadam suavitate perfunditur et a mortalis huius peregrinationis miseriis contuendis abducitur, quod beatos illos caelicolas *gaudium suum et coronam* esse iam cernat; quod in ipsis eminentem agnoscat Sponsi caelestis imaginem; quod novo testimonio suis filiis antiqua dicta confirmet: *diligentibus Deum omnia cooperantur in bonum, iis qui secundum propositum vocati sunt sancti.*[3] Horum autem praeclara facinora, non modo sunt ad commemorandum iucunda, sed etiam ad imitandum illustria, et magnus virtutis excitator est concentus ille sanctorum Paullinae resonans voci: *imitatores mei estote sicut et ego Christi.*[4]

Ob haec, Venerabiles Fratres, Nos, qui vixdum suscepto pontificatu maximo, propositum significavimus enitendi constanter ut "omnia instaurarentur in Christo"; datis primum encyclicis litteris[5] impense curavimus ut Nobiscum omnes intuerentur in *apostolum et pontificem confessionis nostrae, in auctorem fidei et consummatorem Iesum.*[6] At quoniam ea fere est infirmitas nostra, ut tanti exemplaris amplitudine facile deterreamur, providentis Dei numine, aliud a nobis est exemplar propositum, quod quum Christo sit proximum, quantum humanae licet naturae, tum aptius congruat cum exiguitate nostra, Beatissima Virgo Augusta Dei Mater.[7] Varias denique nancti occasiones recolendae memoriae sanctorum caelitum, communi admirationi obiecimus fideles hosce servos ac dispensatores in domo Domini, et, prout suus cuique locus est, Eius amicos ac domesticos, qui *per fidem vicerunt regna, operati sunt iustitiam, adepti sunt repromissiones,*[8] ut illorum exemplis adducti, *iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae, in nequitia hominum, in astutia ad circumventionem erroris; veritatem autem facientes in charitate, crescamus in illo per omnia qui est caput Christus.*[9]

Altissimum hoc divinae Providentiae consilium in tribus maxime viris perfectum fuisse docuimus, quos magnos pastores eosdemque doctores diversa quidem aetas tulit, sed aeque propemodum Ecclesiae calamitosa. Hi sunt Gregorius Magnus,

[3] Rom. 8:28. [4] I Cor. 4:16.
[5] Litt. Encyl. "*E supremi*" die IV m. Octobr. MCMIII.
[6] Hebr. 3:1; 12:2-3.
[7] Litt. Encyl. "*Ad diem illum*," die II m. Februar. MCMIV.
[8] Hebr. 11:33. [9] Eph. 4:11 seq.

Ioannes Chrysostomus et Augustanus Anselmus, quorum saecularia solemnia celebrari contigit per hos annos. Binis praeterea Encyclicis Litteris datis IV Idus Martias anno MCMIV et XI Calend. Maias MCMIX, doctrinae capita et christianae vitae praecepta, quotquot opportuna cadere in haec tempora visa sunt, e sanctorum exemplis monitisque decrepta, fusius evolvimus.

At quoniam persuasum Nobis est, ad impellendos homines, illustria Christi militum exempla longe magis valitura quam verba exquisitasque disceptationes;[10] oblata feliciter opportunitate libentes utimur saluberrima instituta ab alio pastore sanctissimo accepta commendandi, quem huic aetati propiorem iisdemque paene iactatum fluctibus Deus excitavit, Sanctae Romanae Ecclesiae Cardinalem, Mediolanensium Antistitem, ante annos CCC a sa. me. Paulo V in sanctorum album relatum, Carolum Borromeum. Nec id minus ad rem; siquidem, ut memorati Decessoris Nostri verba usurpemus: "Dominus, qui facit mirabilia magna solus, magnificavit novissime facere nobiscum, ac miro dispensationis suae opere statuit super Apostolicae petrae arcem grande luminare, eligens sibi e gremio sacrosanctae Romanae Ecclesiae Carolum, sacerdotem fidelem, servum bonum, formam gregis, formam Pastorum. Qui videlicet multiplici fulgore sanctorum operum universam decorando Ecclesiam, sacerdotibus et populo praeluceret quasi Abel in innocentia, quasi Enoch in munditia, quasi Iacob in laborum tolerantia, quasi Moyses in mansuetudine, quasi Elias in ardenti zelo, quique immitandum exhiberet inter affluentes delicias Hieronymi corporis castigationem, Martini in sublimioribus gradibus humilitatem, Gregorii pastoralem sollicitudinem, libertatem Ambrosii, Paulini caritatem, ac demum videndum ac perspiciendum ostenderet oculis nostris, manibus nostris contrectandum hominem, mundo maxime blandiente, crucifixum mundo, viventem spiritu, terrena calcantem, caelestia iugiter negotiantem et, sicut officio in angelum substitutum, ita etiam mente et opere vitam angelorum in terris aemulantem".[11]

Haec Decessor ille Noster exactis quinque lustris ab obitu

[10] Encycl. "*E Supremi*".

[11] Ex Bulla "*Unigenitus*" an. MDCX, Cal. Nov.

Caroli. Nunc vero, expleto anno tercentesimo ab impertitis eidem sacris honoribus, " merito repletum est gaudio os nostrum et lingua nostra exsultatione in insigni die solemnitatis nostrae, . . . in qua . . . Carolo S. R. E., cui, auctore Domino, praesidemus, Presbytero Cardinali sacris decernendis honoribus, unicae Sponsae suae nova imponeretur corona, ornata omni lapide pretioso ". Communis autem cum Decessore Nostro fiducia Nobis est, ex contemplatione gloriae sancti Viri, multoque magis ex eiusdem documentis et exemplis, debilitari posse impiorum proterviam et confundi omnes qui " gloriantur in simulacris errorum ".[12] Itaque renovati Carolo honores, qui gregis ac pastorum huius aetatis exstitit forma, sacraeque disciplinae in melius corrigendae impiger fuit propugnator et auctor adversus novos homines, quibus, non fidei morumque restitutio proposita erat, sed potius deformatio atque restinctio, quum solacio ac documento erunt catholicis universis, tum iisdem stimulos addent, ut in opus, cui tam impense studemus, instaurationis rerum omnium in Christo, strenue conspirent.

Exploratum profecto vobis est, Venerabiles Fratres, perpetuo exagitatam Ecclesiam deseri a Deo nunquam omni consolatione destitutam. Eam namque *Christus dilexit . . . et semetipsum tradidit pro ea, ut illam sanctificaret et exhiberet ipse sibi gloriosam Ecclesiam, non habentem maculam aut rugam, aut aliquid huiusmodi, sed ut sit sancta et immaculata.*[13] Quin etiam, quo effusior licentia, quo acrior hostilis impetus, quo erroris insidiae callidiores afferre illi supremum videntur exitium, usque adeo, ut filios non paucos de gremio eius avulsos in vitiorum et impietatis gurgitem transversos agant, eo praesentiorem experitur tutelam Numinis. Efficit enim Deus ut error ipse, velint nolint improbi, in triumphum cedat veritatis, cui custodiendae Ecclesia advigilat; corruptio in incrementum sanctitatis, cuius altrix ipsa est atque magistra; vexatio in mirabiliorem *salutem ex inimicis nostris.* Ita fit ut, quo tempore Ecclesia profanis oculis videtur saevioribus iactata fluctibus ac paene demersa, tunc nempe pulchrior, validior, purior emergat, maximarum emicans fulgore virtutum.

[12] Ex eadem Bulla "*Unigenitus*".

[13] Eph. 5:25 sqq.

Sic Dei summa benignitas novis argumentis confirmat, Ecclesiam opus esse divinum; sive quod in causa suscipiendi doloris maxima, ob irrepentes in ipsa eius membra errores et noxas, ei det superandum discrimen; sive quod ratum efficiat Christi verbum: *Portae inferi non praevalebunt adversus eam;*[14] sive quod eventibus illud comprobet: *ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi;*[15] sive denique quod arcanae virtutis testimonium perhibeat, qua promissus a Christo, maturo huius in caelum reditu, *alius Paraclitus* in ipsam iugiter effunditur, ipsam tuetur et in omni tribulatione solatur; spiritus, *qui cum ipsa maneat in aeternum; spiritus veritatis, quem mundus non potest accipere, quia non videt eum nec scit eum, quia apud vos manebit et apud vos erit.*[16] Hoc ex fonte vita et robur Ecclesiae derivatur; hinc quod eadem, ut Concilium Oecumenicum Vaticanum habet, manifestis notis instructa et "tamquam signum levatum in nationes", a quavis alia societate secernitur.[17]

Nec sane absque divinae potentiae prodigio fieri potest ut, diffluente licentia et passim deficientibus membris, Ecclesia, quatenus est corpus Christi mysticum, a doctrinae, legum finisque sui sanctitate nunquam desciscat; ex iisdem rerum causis pares consecutiones et utilitates derivet; ex complurium filiorum fide ac iustitia fructus capiat salutis uberrimos. Nec minus perspicuum haustae a Deo vitae habet indicium, quod in tam foeda pravarum opinionum colluvie, in tanto perduellium numero, in errorum facie adeo multiplici, constans et immutabilis perseveret, *columna et firmamentum veritatis,* in unius professione doctrinae, in eadem communione sacramentorum, in divina sui constitutione, in regimine, in disciplina morum. Idque eo plus habet admirationis, quod ipsa, non solum resistit malo, sed etiam *vincit in bono malum,* nec bene precari desinit amicis atque inimicis, de eo tota laborans idque assequi cupiens, ut et communitas hominum et seorsim singuli christianis institutis renoventur. Est enim hoc proprium eius munus in terris, cuius beneficia vel ipsi eius inimici sentiunt.

Mirabilis hic Dei providentis influxus in instaurationis opus ab Ecclesia provectum luculenter apparet ea maxime ae-

[14] Matth. 16:18.
[15] Matth. 28:20.
[16] Ioan. 14:16 sqq., 26, 59; 16:7 sqq.
[17] Sessio iii, c. 3.

tate, quae ad bonorum solacium dedit Carolum Borromeum. In eo dominatu cupiditatum, omni fere perturbata et offusa cognitione veritatis, perpetua erat cum erroribus dimicatio, hominumque societas in pessima quaeque ruens, gravem videbatur sibi conflare perniciem. Inter haec superbi ac rebelles homines consurgebant, *inimici Crucis Christi . . . qui terrena sapiunt . . . quorum Deus venter est.*[18] Hi non moribus corrigendis, sed negandis Fidei capitibus animum intendentes, omnia miscebant, latiorem sibi aliisque muniebant licentiae viam, aut certe auctoritatem Ecclesiae ductumque defugientes, pro lubitu corruptissimi cuiusque principis populive, quasi imposito iugo, doctrinam eius, constitutionem, disciplinam in excidium petebant. Deinde, iniquorum imitati morem, ad quos pertinet comminatio: *Vae qui dicitis malum bonum et bonum malum,*[19] rebellium tumultum et illam fidei morumque cladem appellarunt instaurationem, sese autem disciplinae veteris restitutores. Re tamen vera corruptores exstiterunt, quod, extenuatis Europae per contentiones et bella viribus, defectiones horum temporum et secessiones maturarunt, quibus uno velut impetu facto, triplex illud, antea disiunctum, dimicationis instauratum est genus, a quo invicta et sospes Ecclesia semper evaserat; hoc est, primae aetatis cruenta certamina; domesticam subinde pestem errorum; denique, per speciem sacrae libertatis vindicandae, eam vitiorum luem ac disciplinae eversionem, ad quam fortasse nec aetas media processerat.

Decipientium hominum turbae Deus opposuit veri nominis instauratores, eosque sanctissimos, qui aut cursum illum praecipitem retardarent ardoremque restinguerent, aut illata inde damna sarcirent. Quorum labor assiduus et multiplex in restituenda disciplina eo maiori solacio Ecclesiae fuit, quo graviori haec premebatur angustia, comprobavitque sententiam: *Fidelis Deus, qui . . . faciet etiam cum tentatione proventum.*[20] Iis in adiunctis laetitiam Ecclesiae cumulavit oblata divinitus Caroli Borromei singularis navitas vitaeque sanctitas.

Fuit autem in eius ministerio, Deo sic disponente, propria quaedam vis et efficientia, non solum ad infringendam audaciam factiosorum, sed etiam ad erudiendos Ecclesiae filios atque excitandos. Illorum namque et insanos cohibebat ausus,

[18] Philip. 3:18, 19. [19] Isai. 5:20. [20] I Cor. 10:13.

et inanes criminationes diluebat, eloquentia usus omnium potentissima, suae vitae et actionis exemplo; horum vero spem erigebat, alebat ardorem. Atque illud in ipso fuit plane mirabile, quod veri restauratoris dotes, quas in aliis disiunctas cernimus atque distinctas, ab iuvenili aetate in se omnes recepit in unum collectas, virtutem, consilium, doctrinam, auctoritatem, potentiam, alacritatem, effecitque ut in commissam sibi catholicae veritatis defensionem contra grassantes errores, quod idem erat Ecclesiae universae propositum, singulae conspirarent, intermortuam in multis ac paene restinctam excitans fidem, providis eam legibus institutisque communiens, collapsam disciplinam restituens, cleri populique mores ad christianae vitae rationem strenue revocans. Sic, dum partes instauratoris tuetur omnes, haud minus mature *servi boni et fidelis* fungitur muniis, ac deinde sacerdotis magni, *qui in diebus suis placuit Deo et inventus est iustus;* plane dignus in quem cuiusvis generis homines tum e clero tum e populo, divites aeque ac inopes, tamquam in exemplar intueantur, cuius excellentiae summa in episcopi atque antistitis laude continetur, qua, Petri Apostoli dictis obtemperans, factus est *forma gregis ex animo.*[21] Nec minus movet admirationem quod Carolus, nondum exacto anno aetatis suae vicesimo, summos honores consecutus, magnis ac perarduis Ecclesiae negotiis tractandis adhibitus, ad perfectam cumulatamque virtutem, per contemplationem rerum divinarum, qua in sacro secessu animum renovaverat, in dies magis contenderet, eluceretque *spectaculum . . . mundo et angelis et hominibus.*

Tum vere Dominus coepit, ut memorati Decessoris Pauli V verbis utamur, *mirabilia sua* in Carolo pandere; sapientiam, iustitiam, divini honoris et catholici provehendi nominis studium flagrantissimum, in primisque curam instaurandae Fidei Ecclesiaeque universae, quod opus in augusto illo Tridentino Consilio agitabatur. Cuius habiti laus ab eodem pontifice ab omnique posteritate sic tribuitur Carolo, quasi viro, qui, non ante illius exsequutor exstiterit fidelissimus, quam propugnator acerrimus. Nec enim sine multis eius vigiliis, angustiis, laboribus omne genus, res est ad exitum perducta.

Haec tamen omnia nihil erant aliud nisi praeparatio quae-

[21] I Petr. 5 : 3.

dam vitaeque tirocinium, quo et pietate animus et mens doctrina et labore corpus exercerentur, ita ut modestus iuvenis ac de se demisse sentiens instar esset argillae in manibus Domini eiusque in terris Vicarii. Hanc scilicet rationem ineundae viae novarum rerum fautores illi contemnebant eadem stultitia qua nostri, minime secum reputantes, mirabilia Dei ex umbra et silentio parentis animi pieque precantis in apricum proferri, in eâque exercitatione germen futuri adscensus, haud secus ac in semente spem colligendae messis, includi.

Nihilominus, quod paullo superius attigimus, auspicata tam faustis initiis vitae sanctitas et actio tum se maxime explicuit effuditque fructus uberrimos, quum, "urbano splendore et amplitudine relictis, bonus operarius in messem quam susceperat (Mediolanum), discedit, ubi partes suas in dies magis implendo, agrum illum, malitia temporum, vepribus turpiter deformem ac silvescentem, in eum restituit nitorem, ut Ecclesiam Mediolanensem, praeclarum exemplum redderet ecclesiasticae disciplinae".[22] Tam multa tamque praeclara is est consequutus conformando instaurationis opus ad normas a Concilio Tridentino paullo ante propositas.

Enimvero Ecclesia, probe intelligens, quam sint *sensus et cogitatio humani cordis in malum prona,*[23] cum vitiis et erroribus dimicare nunquam destitit, *ut destruatur corpus peccati et ultra non serviamus peccato.*[24] Qua in contentione, quemadmodum ipsa sibi magistra est et impellitur gratia, quae *diffusa est in cordibus nostris per Spiritum Sanctum;* ita cogitandi agendique normam sumit a Doctore gentium aiente: *Renovamini spiritu mentis vestrae.*[25] *Et nolite conformari huic saeculo, sed reformamini in novitate sensus vestri, ut probetis quae sit voluntas Dei bona et beneplacens et perfecta.*[26] Quam quidem se metam contigisse Ecclesiae filius atque instaurator non fictus existimat nunquam; ad eam tantummodo niti profitetur cum eodem apostolo; *quae retro sunt obliviscens, ad ea vero quae sunt priora extendens meipsum, ad destinatum persequor, ad bravium supernae vocationis Dei in Christo Iesu.*[27]

Inde consequitur ut et nos cum Christo in Ecclesia coniuncti *crescamus in illo per omnia, qui est caput Christus, ex quo*

[22] Bulla "*Unigenitus*". [23] Gen. 8:21. [24] Rom. 6:6.
[25] Ephes. 4:23. [26] Rom. 12:2. [27] Philip. 3:13, 14.

totum corpus . . . augmentum facit in aedificationem sui in charitate,[28] et Ecclesia Mater in dies magis efficiat ratum sacramentum divinae voluntatis, hoc est, *in dispensatione plenitudinis temporum instaurare omnia in Christo.*[29]

Ad haec animum non intenderunt auctores illi redintegrandae suo marte fidei ac disciplinae, quorum conatibus restitit Borromeus; nec ea nostri melius vident, quibuscum strenue nobis, Venerabiles Fratres, est dimicandum. Nam et hi Ecclesiae doctrinam, leges, instituta subvertunt, habentes in lingua promptum cultioris humanitatis studium, non quod eo de negotio valde laborent, sed quo titulis ad ostentationem paratis pravitatem consiliorum queant facilius obtegere.

Quid autem re agant, quid moliantur, quod iter affectent, neminem vestrum fugit, eorumque consilia denuntiata per Nos fuerunt atque damnata. Proposita namque ipsis est communis omnium ab Ecclesiae fide ac disciplina secessio, eo vetere illa deterior quae Caroli aetatem in discrimen adduxit, quo callidius in ipsis fere Ecclesiae venis delitescit ac serpit, et quo subtilius ab absurde positis extrema deducuntur.

Utriusque pestis origo eadem; *inimicus homo,* qui ad humanae gentis perniciem haud sane exsomnis, *superseminavit zizaniam in medio tritici;*[30] idem abditum iter ac tenebricosum; eadem progressio, idem appulsus. Etenim, quemadmodum prior illa olim, qua fortuna rem daret eo vires inclinans, optimatium partes aut popularium alteram adversus alteram concitabat, ut utramque tandem ludificaret atque pessumdaret; sic recentior ista clades mutuam exacuit invidiam egentium ac locupletium, ut sua quisque sorte non contentus vitam trahat usque miserrimam luatque poenam iis irrogatam, qui non *regnum Dei et iustitiam eius* quaerunt, sed caducis his rebus fluxisque adhaerescunt. Atque illud etiam graviorem facit praesentem conflictationem, quod, quum superiorum temporum turbulenti homines e doctrinae divinitus revelatae thesauro certa quaedam et fixa plerumque retinerent, hodierni non ante quieturi videantur quam excisa omnia conspexerint. Everso autem religionis fundamento, et ipsam civilem coniunctionem disrumpi necesse est. Luctuosum sane spectaculum in praesens, formidolosum in posterum; non quod Ecclesiae incolu-

[28] Ephes. 4:15, 16. [29] Ephes. 1:9, 10. [30] Matth. 13:25.

mitati timendum sit, de qua dubitare divina promissa non sinunt, sed ob impendentia familiis gentibusque pericula, maxime quae pestiferum impietatis afflatum aut impensius fovent aut ferunt patientius.

In hoc tam nefario stultoque bello, cui commovendo dilatando socii et adiutores potentes accedunt interdum vel ipsi, qui Nobiscum facere Nostrasque tueri res deberent prae ceteris; in forma errorum adeo multiplici vitiorumque illecebris tam variis, quibus utrisque haud pauci etiam e nostris blandiuntur, capti specie novitatis ac doctrinae, aut inani spe ducti, Ecclesiam posse cum aevi placitis amice componi, plane intelligitis, Venerabiles Fratres, nobis esse strenue obsistendum, iisdemque nunc armis excipiendum impetum hostium, quibus olim usus est Borromeus.

Primum igitur, quoniam ipsam, veluti arcem, impetunt fidem, vel eam aperte denegando, vel impugnando subdole, vel doctrinae capita pervertendo, haec a Carolo saepe commendata meminerimus: "Prima et maxima Pastorum cura versari debet in iis quae ad fidem catholicam, quam S. Romana Ecclesia et colit et docet, et sine qua *impossibile est placere Deo,* integre inviolateque servandam pertinent".[31] Et rursus: "In eo genere . . . nullum tantum studium, quantum certe maximum requiritur, adhiberi possit".[32] Quapropter "haereticae pravitatis fermento", quod nisi cohibeatur *totam massam corrumpit,* hoc est pravis opinionibus ementita specie irrepentibus, quas in unum collectas *modernismus* profitetur, sanitas est opponenda doctrinae et reputandum cum Carolo: "quam summum in haeresis crimine profligando studium et cura quam longe omnium diligentissima episcopi esse debeat".[33]

Haud opus est equidem cetera verba referre sancti viri commemorantis Romanorum Pontificum sanctiones, leges, poenas in eos antistites constitutas, quibus purgandae dioecesis ab "haereticae pravitatis fermento" esset cura remissior. Nonnihil tamen iuverit ad ea quae inde concludit diligenter attendere. "Proinde, inquit, in ea perenni sollicitudine perpetuaque vigilia episcopus versari in primis debet, ut, non modo pestilentissimus ille haeresis morbus nusquam in gregem

[31] Conc. Prov. I, sub initium. [32] Conc. Prov. V, Pars I. [33] Ibid.

sibi commissum irrepat, sed omnis plane suspicio ab eo quam longissime absit. Si vero fortasse, quod pro sua pietate et misericordia Christus Dominus avertat, irrepserit, in eo maxime elaboret omni ope, ut quam celerrime depellatur: quique ea labe infecti erunt, vel suspecti, cum illis agatur ad canonum sanctionumque pontificiarum praescriptum ".[34]

Verum nec propulsari possunt errorum contagia nec praecaveri, nisi in recta cleri populique institutione pars curarum ponatur maxime. Nam *fides ex auditu; auditus autem per verbum Christi.*[35] Veri autem omnium auribus inculcandi necessitas nunc magis imponitur, quum per omnes reipublicae venas, atque etiam qua minime crederes, serpere cernimus malum virus; adeo ut ad omnes hodie pertineant adductae a Carolo causae hisce verbis: " Haereticis finitimi nisi in fidei fundamentis firmi fuerint ac stabiles, summopere verendum esset, ne forte ab eis in aliquam impietatis ac nefariae doctrinae fraudem facilius adducerentur ".[36] Nunc enim, expeditioribus itineribus, quemadmodum ceterarum rerum, ita etiam errorum sunt aucta commercia, proiectisque ad licentiam cupiditatibus, in prava societate versamur, ubi *non est veritas . . . et non est scientia Dei;*[37] *in terra quae desolata est . . . quia nullus est qui recogitet corde.*[38] Quamobrem Nos, ut Caroli verba usurpemus: " multam hactenus diligentiam adhibuimus, ut omnes ac singuli Christi fideles in fidei christianae rudimentorum institutione erudirentur ";[39] eademque de re, tamquam de negotio gravissimo scripsimus Encyclicas Litteras.[40] Etsi vero nolumus et illa Nobis aptare, quibus inexplebili desiderio flagrans Borromeus queritur, " parum huc usque profecisse tanta in re "; nihilominus eâdem, qua ipse, " negotii periculique magnitudine adducti ", addere stimulos velimus omnibus, ut, Caroli similitudinem arripientes, pro suo quisque munere aut viribus, in christianae restaurationis opus conspirent. Quare meminerint patres familias ac domini quo studio pastor ille sanctissimus eosdem constanter monuerit ut liberis, domesticis, famulis addiscendae christianae doctrinae, non solum copiam facerent, sed etiam onus impo-

[34] Conc. Prov. V, Pars. I.
[35] Rom. 10: 17.
[36] Conc. Prov. V, Pars. I.
[37] Os. 4: 1.
[38] Ierem. 12: 11.
[39] Conc. Prov. V, Pars. I.
[40] Encycl. "*Acerbo nimis*," die XXV m. Aprilis MDCCCCV.

nerent. Clericis pariter memoria ne excidat, in fidei rudimentis tradendis a se operam dandam esse curioni; huic vero studendum, ut eiusmodi scholae suppetant plures, christifidelium numero ac necessitati pares et magistrorum probitate commendabiles, quibus adiutores adsciscantur honesti viri aut mulieres, prout Mediolanensis ipse praescribit antistes.[41]

Christianae huius institutionis aucta necessitas, quum ex reliquo nostrorum temporum morumque decursu eminet, tum vero potissimum ex publicis discendi ludis, omnis religionis expertibus, ubi sanctissima quaeque rideri voluptatis loco fere ducitur, aeque pronis ad impietatem et magistrorum labiis et auribus auditorum. Scholam dicimus, quam *neutram,* seu *laicam* per summam iniuriam appellant, quum non sit aliud nisi tenebricosae sectae dominatus praepotens. Novum hoc praeposterae libertatis iugum magna quidem voce et bonis lateribus denuntiastis vos, Venerabiles Fratres, praesertim in locis ubi audacius proculcata sunt iura religionis ac familiae et oppressa naturae vox imperantis ut adolescentium candori fideique parcatur. Cui calamitati ab iis illatae, qui, quam ab aliis oboedientiam exigunt, eandem supremo rerum Domino recusant, quantum in Nobis est medendum rati, auctores fuimus ut scholae religionis opportune per urbes instituerentur. Quod opus quamquam hactenus, adnitentibus vobis, satis bene prospereque processit, nihilominus magnopere expetendum est ut in dies latius proferatur, hoc est ut eiusmodi magisteria et pateant ubique complura et praeceptoribus abundent doctrinae laude vitaeque integritate commendatis.

Cum hac primordiorum saluberrima disciplina valde coniunctum est officium sacri oratoris, in quo memoratae virtutes multo magis requiruntur. Itaque Caroli studia et consilia provincialibus in Synodis ac dioecesanis eo potissimum fuere conversa ut concionatores fingerentur, qui *in ministerio verbi* versari sancte atque utiliter possent. Quod idem, ac forte gravius, quae modo sunt tempora postulare a nobis videntur, quum tot hominum nutet fides, nec desint qui, captandae gloriolae cupidine, ingenio aetatis indulgeant, *adulterantes verbum Dei,* vitaeque cibum subducentes fidelibus.

Quamobrem summa vigilantia cavendum nobis est, Vene-

[41] Conc. Prov. V, Pars. I.

rabiles Fratres, ne per vanos homines ac leves vento pascatur grex; sed ut vitali alimento roboretur per *ministros verbi*, ad quos illa pertinent: *Pro Christo legatione fungimur, tamquam Deo exhortante per nos: reconciliamini Deo;*[42] *per ministros et legatos non ambulantes in astutis, neque adulterantes verbum Dei, sed in manifestatione veritatis, commendantes semetipsos ad omnem conscientiam hominum coram Deo;*[43] *operarios inconfusibiles tractantes verbum veritatis.*[44] Nec minus usui nobis erunt normae illae sanctissimae maximeque frugiferae, quas Mediolanensis antistes, Paullinis verbis expressas, commendare solebat fidelibus: *Cum accepissetis a nobis verbum auditus Dei, accepistis illud, non ut verbum hominum, sed, sicut est vere, verbum Dei, qui operatur in vobis, qui credidistis.*[45]

Ita *sermo Dei vivus et efficax et penetrabilior omni gladio,*[46] non solum ad fidei conservationem ac tutelam adducet, sed etiam ad virtutum proposita mire animos inflammabit; quia *fides sine operibus mortua est,*[47] et *non auditores legis iusti sunt apud Deum, sed factores legis iustificabuntur.*[48]

Atque hac etiam in re cernere licet, utriusque instaurationis quam sit ratio dissimilis. Nam qui falsam propugnant, ii stultorum imitati inconstantiam, praecipiti cursu solent ad extrema decurrere, sive fidem sic efferentes, ut ab ea recte agendi necessitatem seiungant, sive in sola natura excellentiam omnem virtutis collocantes, remotis fidei ac divinae gratiae praesidiis. Quo fit ut, quae a naturali honestate ducuntur officia nihil sint aliud nisi simulacra virtutis, nec diuturna illa quidem, nec ad salutem satis idonea. Horum igitur actio, non ad restaurationem disciplinae, sed ad fidei morumque eversionem est comparata.

Contra qui ad Caroli exemplum, veritatis amici minimeque fallaces, salutari rerum conversioni student, hi extrema devitant, neque certos excedunt fines, quos ultra nequit instauratio ulla consistere. Etenim Ecclesiae eiusque Capiti Christo firmissime adhaerentes, non modo inde robur vitae interioris hauriunt, sed exterioris etiam actionis metiuntur modum, ut

[42] II Cor. 5:20. [43] II Cor. 4:2. [44] II Tim. 2:15.
[45] I Thess. 2:13. [46] Hebr. 4:12. [47] Iacob. 2:26.
[48] Rom. 2:13.

sanandae hominum societatis opus tuto aggrediantur. Est autem proprium divinae huius missionis, in eos perpetuo transmissae qui Christi legatione functuri essent, *docere omnes gentes,* non solum ea quae ad credendum, sed etiam quae ad agendum pertinerent, hoc est, uti Christus edixit: *servare omnia quaecumque mandavi vobis.*[49] Ipse enim est *via, veritas et vita,*[50] qui venit ut homines *vitam habeant et abundantius habeant.*[51] Quia vero officia illa retineri omnia duce tantum natura est difficillimum, quin etiam multo positum superius quam ut humanae vires ipsae per se consequi possint; idcirco Ecclesia magisterio suo adiunctum habet christianae regimen societatis eiusque ad omnem sanctitatem instituendae munus, dum per eos qui pro suo quisque statu et officio sese illi ministros adiutoresve praebent, apta et necessaria salutis instrumenta suppeditat. Quod plane intelligentes verae instaurationis auctores, non ii surculos, praeservandae radicis gratia, coercent, hoc est, non fidem a vitae sanctitate seiungunt, sed utramque alunt foventque halitu caritatis, quae *est vinculum perfectionis.*[52] Iidem, dicto audientes Apostolo, *depositum custodiunt,*[53] non ut gentibus notitiam eius occulant lumenque subducant, sed quo deductos ex eo fonte veritatis ac vitae salubcrrimos rivos latius recludant. In eâque copia doctrinam ad usum adiungunt, illa utentes ad praeripiendam *circumventionem erroris,* hoc ad praecepta in mores actionemque vitae deducenda. Quamobrem instrumenta omnia ad finem vel apta vel necessaria comparant, quum ad exstirpationem peccati, tum *ad consummationem sanctorum, in opus ministerii, in aedificationem corporis Christi.*[54] Huc sane spectant Patrum et Conciliorum statuta, canones, leges; huc adiumenta illa doctrinae, regiminis, beneficentiae omne genus; huc denique disciplina et actio Ecclesiae universa. Hos fidei virtutisque magistros intentis oculis animoque intuetur verus Ecclesiae filius, cui sua ipsius emendatio proposita est atque aliorum. His auctoribus, quos crebro memorat, in instauranda Ecclesiae disciplina nititur Borromeus; ut quum scribit: " Nos veterem sanctorum Patrum sacrorumque Conciliorum consuetudinem et auctoritatem, in primis oecumenicae Synodi Tridentinae se-

[49] Matth. 28: 18, 20. [50] Ioan. 14: 6. [51] Ioan. 10: 10.
[52] Coloss. 3: 14. [53] I Tim. 6: 20. [54] Eph. 4: 12.

cuti, de iis ipsis multa superioribus nostris Conciliis Provincialibus constituimus". Idem ad consilia publicae corruptelae coercendae adductum se profitetur " et sacrorum canonum iure et sacrosanctis sanctionibus, et Concilii in primis Tridentini decretis ".[55]

His non contentus, quo sibi melius caveret ne forte ab ea norma unquam discederet, a se statuta in Synodis provincialibus ita fere concludit: " Omnia et singula quae a nobis in hac provinciali Synodo decreta actaque sunt, qua debemus oboedientia et reverentia, auctoritati ac iudicio Sanctae Romanae Ecclesiae, omnium ecclesiarum matris et magistrae, semper emendanda et corrigenda subicimuus ".[56] Quam quidem voluntatem ostendit eo propensiorem, quo in dies magis ad actuosae vitae perfectionem grassabatur, nec solum quamdiu cathedram Petri occupavit patruus, sed etiam sedentibus, qui ei successerunt, Pio V et Gregorio XIII, quibus quemadmodum strenue suffragatus est ad pontificatum, sic in rebus maximis validum se socium adiunxit eorumque exspectationi cumulate respondit.

Potissimum vero ipsorum voluntati est obsequutus instruendis rebus ad propositum sibi finem idoneis, hoc est ad sacrae disciplinae instaurationem. Qua in re prorsus abfuit ab illorum ingenio, qui speciem studii fervidioris imponunt contumaciae suae. Itaque, incipiens *iudicium a domo Dei,*[57] primum omnium cleri disciplinae ad certas leges conformandae animum adiecit; cuius rei causa sacri ordinis alumnorum Seminaria excitavit, sacerdotum congregationes, queis nomen *oblatis,* instituit, religiosas familias tum veteres tum recentiores adscivit, concilia coegit, quaesitis undique praesidiis coeptum opus munivit auxitque. Mox emendandis populi moribus haud remissiorem admovit manum, sibi dictum reputans quod olim prophetae: *Ecce constitui te hodie . . . ut evellas et destruas, ut disperdas et dissipes, et aedifices et plantes.*[58] Quare bonus pastor ecclesias provinciae ipse per se nec sine magno labore lustrans, arrepta similitudine divini Magistri, *pertransiit benefaciendo et sanando* gregis vulnera; quae passim deprehenderet incommoda, sive ex inscitia sive ex ne-

[55] Conc. Prov. V, Pars. I.
[56] Conc. Prov. VI sub finem.
[57] I Petr. 4: 17.
[58] Ier. 1: 10.

glectu legum profecta, tollere atque eradere summa ope contendit; opinionum pravitati et exundanti coeno libidinum quasi aggerem obiecit a se apertos puerilis institutionis ludos et epheborum convictus; auctas, quas in Urbe primum excitatas noverat, consociationes Mariales; reclusa orbitati adolescentium hospitia; mulierculis periclitantibus, viduis, aliisque, tum viris tum feminis, egenis aut morbo seniove confectis, patefacta perfugia pauperum tutelam ab impotentia dominorum, ab iniquo foenere, ab exportatione puerorum, aliaque id genus quamplurima. Haec autem sic praestitit, ut ab eorum consuetudine toto caelo abhorreret, qui, in renovanda suo marte christiana republica, omnia cient agitantque vanissimo strepitu, divinae vocis immemores: *non in commotione Dominus.*[59]

Hac nempe altera nota, prout vos experiendo didicistis, Venerabiles Fratres, veri nominis instauratores distinguuntur a fictis, quod illi *quae sua sunt quaerunt, non quae Iesu Christi,*[60] pronisque auribus excipientes insidiosa dicta ad Magistrum divinum olim conversa: *manifesta teipsum mundo,*[61] superbas iterant voces: *Faciamus et ipsi nobis nomen.* Cuius temeritatis causa, quod etiamnunc fieri saepe dolemus, *ceciderunt sacerdotes in bello, dum volunt fortiter facere, dum sine consilio exeunt in proelium.*[62]

Contra qui societati hominum ad meliora deducendae sincero animo studet, is *non propriam gloriam quaerit, sed gloriam eius qui misit eum;*[63] seque ad Christi exemplum conformans, *non contendet neque clamabit, neque audiet aliquis in plateis vocem eius; non erit tristis neque turbulentus,*[64] sed *mitis et humilis corde.*[65] Hic et probatus Deo erit et salutis fructus consequetur amplissimos.

In eo quoque secernuntur alter ab altero, quod ille, humanis tantum innixis viribus *confidit in homine et ponit carnem brachium suum;*[66] hic vero fiduciam omnem in Deo collocat; ab Ipso et a supernis opibus vim omnem et robur exspectat, iterans Apostoli verba: *Omnia possum in eo qui me confortat.*[67]

Has opes, quarum uberem copiam Christus effudit, vir fidelis in media quaerit Ecclesia ad communem salutem, in pri-

[59] III Reg. 19:11. [60] Philip. 2:21. [61] Ioan. 7:4.
[62] I Machab. 5:57, 67. [63] Ioan. 7:18. [64] Isai. 42:2 sq.; Matt. 12:19.
[65] Matth. 11:29. [66] Ier. 17:5. [67] Philip. 4:13.

misque precandi studium, sacrificium, sacramenta, quae fiunt *quasi fons aquae salientis in vitam aeternam.*[68] Ea omnia inique ferentes qui, transversis itineribus et posthabito Deo, ad instaurationis opus contendunt, nunquam desinunt haustus illos purissimos, sin funditus exsiccare, at certe turbulentos facere, ut christianus grex inde arceatur. Qua in re profecto turpius agunt recentiores ipsorum asseclae, qui speciem quandam religionis nobilioris adhibentes, adminicula illa salutis pro minimo ducunt habentque ludibrio, praesertim sacramenta duo, quibus aut admissa paenitentium expiantur, aut caelesti dape roboratur animus. Quapropter optimus quisque summo studio curabit, ut collata tanti pretii dona maximo in honore habeantur, neve patietur in utrumque divinae caritatis opus hominum studia restingui.

Ita plane se gessit Borromeus, cuius inter cetera hoc scriptum legimus: " Quo maior et uberior est sacramentorum fructus quam ut eius vis explicari facile possit, eo diligentius et intima animi pietate et externo cultu ac veneratione tractanda ac percipienda sunt ".[69] Illa quoque memoratu dignissima, quibus curiones aliosque sacros concionatores vehementer hortatur, ut caelestis alimenti crebram gustationem in pristinam consuetudinem revocarent; quod idem Nos egimus decreto, cui initium: *Tridentina Synodus.* " Ad saluberrimum illum, ait sanctus Antistes, sacrae Eucharistiae frequenter sumendae usum, parochi . . . et concionatores item quam saepissime populum cohortentur, nascentis Ecclesiae institutis atque exemplis, et gravissimorum Patrum vocibus et uberrima hoc ipso de genere Catechismi romani doctrina, et sententia denique Tridentinae Synodi, quae optaret quidem fideles, in singulis Missis, non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicare ".[70] Qua vero mente, quo animo adeundum sit sacrum convivium, docet his verbis: " Populus, cum ad frequentem SSmi Sacramenti sumendi usum excitetur, tum etiam commonefiat, quam periculosum exitiosumque sit ad sacram divini illius cibi mensam indigne accedere ".[71] Quam quidem diligentiam postulare videntur maxime haec tempora nutantis fidei et langue-

[68] Ioan. 4: 14.
[69] Conc. Prov. I, Pars. II.
[70] Conc. Prov. III, Pars. I.
[71] Conc. Prov. IV, Pars. II.

scentis caritatis, ne forte ex frequentiore usu debita tanto mysterio reverentia minuatur, sed potius in hoc ipso sit causa cur *probet seipsum homo, et sic de pane illo edat et de calice bibat.*[72]

Ex iis fontibus dives gratiae vena manabit, unde succum trahant et alantur humanae quoque ac naturales industriae. Nec enim actio christiani viri quae usui sunt et adiumento vitae despiciet, ab uno eodemque Deo, auctore gratiae ac naturae profecta; sed illud valde cavebit, ne in externis rebus bonisque corporis captandis fruendis totius vitae finis et quasi beatitas collocetur. His rebus igitur qui recte ac temperanter uti velit, eas conferet ad animorum utilitatem, Christi obtemperans dicto: *Quaerite primum regnum Dei et iustitiam eius, et haec omnia adicientur vobis.*[73]

Ordinatus et sapiens his rerum usus tantum abest ut inferioris ordinis, idest societatis civilis bono adversetur, ut potius huius commoda maxime provehat; nec id inani verborum iactatione, qui mos est factiosorum hominum, sed re ipsa et summa contentione, usque ad bonorum, virium, vitaeque iacturam. Cuius exempla fortitudinis prae ceteris exhibent sacrorum antistites complures, qui, rebus Ecclesiae afflictis, Caroli ardorem aemulati, divini Magistri ratas efficiunt voces: *Bonus pastor animam suam dat pro ovibus suis.*[74] Hi quidem, non gloriae cupidine, aut studio partium, aut privati alicuius commodi causa, ad se devovendos pro communi salute trahuntur, sed caritate illa quae *nunquam excidit.* Hac flamma, quae profanos oculos latet, incensus Borromeus, quum ob praestitiam lue correptis operam se in mortis discrimen coniecisset, nihilominus praesentibus occurrisse malis non contentus, de futuris etiam sollicitum se sic ostendit: "Omni rationi plane consentaneum est, ut, quemadmodum parens optimus, qui filios unice diligit, cum in praesenti tum in futuro eis prospicit ac parat quae sunt ad vitae cultum necessaria; ita nos paternae charitatis officio adducti, omni praecautione fidelibus provinciae nostrae in hoc Concilio provinciali quinto consulamus provideamusque deinceps quae experiendo cognovimus, pestilentiae tempore, salutaria esse adiumenta."[75]

[72] I Cor. 11:28.
[73] Luc. 12:31; Matth. 6:33.
[74] Ioan. 10:11.
[75] Conc. Prov. V, Pars. II.

Eadem haec providentis animi studia et consilia, Venerabiles Fratres, per eam quam saepe commendavimus, catholicam actionem, in rem usumque deducuntur. In partem vero ministerii huius amplissimi, quod officia omnia misericordiae, sempiterno donanda regno complectitur,[76] selecti etiam e populo advocantur viri. Qui, ubi semel id oneris in se receperint, parati et instructi esse debent ad se suaque omnia plane devovenda pro optima causa, ad obsistendum invidiae, obtrectatione et infenso quoque multorum animo, qui malefactis beneficia repensant, ad laborandum *sicut bonus miles Christi,*[77] et currendum *per patientiam ad propositum nobis certamen, aspicientes in auctorem fidei et consummatorem Iesum.*[78] Acerbum sane luctae genus, sed ad bonum civitatis apprime conducens, etiamsi plenam victoriam remoretur dies.

In his etiam, quae modo dicta sunt, illustria Caroli exempla intueri licet, atque inde sumere quae pro sua quisque conditione imitetur et quibus animum erigat. Etenim quem et singularis virtus et mira solertia et effusa caritas adeo spectabilem effecerunt, nec ipse tamen alienam sibi sensit hanc legem: *Omnes, qui pie volunt vivere in Christo Iesu, persecutionem patientur.*[79] Itaque quod asperioris vitae sectaretur genus, quod recta semper et honesta retineret, quod incorruptus legum iustitiaeque vindex exsisteret, hoc ipso primorum in se invidiam collegit; reipublicae gerendae peritorum vafris artibus est obiectus; magistratus habuit infensus; in optimatium, cleri populique suspicionem venit; flagitiosorum denique hominum capitale odium sibi conflavit, ad necem usque petitus. Quibus omnibus, quamvis miti esset suavique indole, invicto animo restitit.

Nec modo nihil cessit in iis quae fidei ac moribus exitio forent, sed ne postulationes quidem excepit adversas disciplinae aut fideli populo graves, etiamsi allatas, ut creditur, a rege potentissimo et ceteroquin catholico. Idemque memor verbi Christi: *Redditi quae sunt Caesaris Caesari et quae sunt Dei Deo,*[80] atque apostolorum vocis: *oboedire oportet Deo magis quam hominibus,*[81] non de causa tantum religionis optime meruit, verum etiam de ipsa societate civili, quam insanientis pru-

[76] Matth. 25:34 sq. [77] II Tim. 2:3. [78] Hebr. 12:1, 2.
[79] II Tim. 3:12. [80] Matth. 22:21. [81] Act. 5:29.

dentiae poenas luentem, commotisque suapte manu seditionum fluctibus paene submersam abduxit certissimae morti.

Eadem sane laus et gratia debebitur catholicis huius temporis viris eorumque strenuis ducibus episcopis, quibus in utrisque nullae officiorum partes, quae civium sunt, desiderari poterunt unquam, sive agatur de servanda fide ac reverentia *dominis etiam dyscolis* iusta praecipientibus, sive de ipsorum iniquis imperiis detrectandis, aeque remota tum procaci licentia delabentium in seditiones ac turbas, tum servili abiectione excipientium quasi sacras leges impia statuta pessimorum hominum, qui mentito libertatis nomine iura omnia pervertentes, durussimam imponunt servitutem.

Haec nempe in conspectu terrarum orbis et in media luce praesentis humanitatis geruntur penes quandam potissimum gentem, ubi principem sibi sedem constituisse videtur *potestas tenebrarum*. Quo praepotenti sub dominatu iura omnia filiorum Ecclesiae miserrime proculcantur, exstincto penitus in reipublicae rectoribus omni sensu magnanimitatis, urbanitatis ac fidei, quibus virtutibus eorum patres, christiano titulo insignes, tamdiu inclaruerunt. Adeo liquet, concepto semel in Deum et in Ecclesiam odio, retro sublapsa referri omnia, et ad antiquae libertatis ferociam, seu verius ad crudelissimum iugum, per unam Christi Familiam eiusque invectam disciplinam depulsum cervicibus, fieri cursum praecipitem. Aut, quod idem significavit Carolus, adeo est " certum atque exploratum, nulla alia re Deum gravius offendi, nullaque ad vehementiorem iram, quam haeresum labe provocari; nihilque rursus ad provinciarum regnorumque interitum maiores vires habere, quam teterrimam illam pestem ".[82] Quamquam multo etiam funestior existimanda est hodierna conspiratio ad christianas gentes ab Ecclesiae sinu avellendas. In summa enim dissensione sententiarum ac voluntatum, quae propria nota est aberrantium a vero, in una re inimici consentiunt, hoc est in pertinaci iustitiae ac veritatis oppugnatione; cuius utriusque quia custos est ac vindex Ecclesia, in hanc unam confertis ordinibus impetum faciunt. Cumque se neutris in partibus esse, aut etiam causam pacis fovere dictitent, mellitis quidem verbis, at non dissimulatis consiliis, nihil aliud revera agunt, nisi ut

[82] Conc. Prov. V, Pars. I.

insidias locent, addentes damno ludibrium, fraudem violentiae. Novo igitur certaminis genere per hos dies christianum impetitur nomen; belli moles conflatur longe periculosior ac pugnae antea pugnatae, ex quibus tam amplam collegit gloriam Borromeus.

Inde exempla nobis omnibus ac documenta sumentes, pro rebus maximis, quibus et privata et publica salus continetur, pro fide ac religione, pro sanctitate publici iuris, alacri erectoque animo dimicabimus, dolenda quidem necessitate compulsi, sed suavi simul freti fiducia, omnipotentem Deum tam gloriosa in acie militantibus victoriam deproperaturum. Cui fiduciae robur addit Caroliani operis producta ad hanc usque aetatem vis et potentia, sive ad intemperantiam ingeniorum compescendam, sive ad obfirmandum animum in proposito sancto instaurandi omnia in Christo.

Licet nunc, Venerabiles Fratres, iisdem verbis dicendo finem imponere, quibus pluries memoratus Decessor Noster Paulus V Litteras absolvit decernentes Carolo supremos honores: "Aequum est igitur dare nos gloriam et honorem et benedictionem viventi in saecula saeculorum, qui benedixit conservum nostrum in omni benedictione spirituali, ut esset sanctus et immaculatus coram ipso, et cum illum dederit nobis Dominus tamquam fulgentem stellam in hac nocte peccetorum, tribulationum nostrarum, adeamus ad divinam clementiam ore et opere supplicantes, ut Carolus Ecclesiae quam vehementer dilexit, prosit etiam meritis et exemplo, adsit patrocinio et in tempore iracundiae fiat reconciliatio, per Christum Dominum nostrum".[83]

Accedat his votis cumuletque communem spem Apostolicae benedictionis auspicium, quam vobis, Venerabiles Fratres, et vestro cuiusque clero populoque peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XXVI mensis Maii, anno MDCCCCX, Pontificatus Nostri septimo.

PIUS PP. X.

[83] Bulla "*Unigenitus*".

MOTU PROPRIO.

De Indulgentia "Portiunculae" Septimo ab Instituto Fratrum Minorum Ordine Saeculo Expirante.

Sacris solemniis ob septem ab instituto amplissimo Fratrum Minorum Ordine revoluta saecula iam ad finem feliciter vertentibus, ut tam fausti eventus iugis memoria perseveret ac fructus, piis fidelium votis pro faciliori Portiunculae, quam vocant, Indulgentiae consecutione ex animo obsecundantes, quae sequuntur, motu proprio atque ex certa scientia, suprema Nostra apostolica auctoritate statuimus ac decernimus:

Firmis, scilicet, de memorata Indulgentia antea quomodocumque factis, quae nondum expiraverint, concessionibus, facultatem facimus omnibus et singulis locorum Ordinariis unam aut plures, pro rei opportunitate, in quovis propriae ditionis loco ecclesias aut publica vel semipublica oratoria designandi, ubi fideles, rite confessi et Sacra Synapsi refecti ac devote iuxta Nostram intentionem orantes, a vesperis diei primae ad solis occasum diei secundae mensis Augusti anni currentis, *toties quoties* ea visitaverint, haud secus ac si aliquam Ordinis Minorum ecclesiam visitassent, *Indulgentiam Plenariam,* animabus etiam quas purgatorius ignis emundat, applicabilem, lucrari possint ac valeant.

Hanc vero eamdem Indulgentiam, iisdem sub conditionibus eademque ratione lucrifieri posse concedimus a fidelibus utriusque sexus communem vitam agentibus qui propriam ecclesiam vel, si careant, proprium domesticum oratorium, ubi Ssma Eucharistia asservatur, ut supra, visitaverint.

Ne cui demum, praestantissimo hoc spirituali beneficio, ob peculiaria fortassis rerum adiuncta, fruendi copia desit, benigne indulgemus iisdem locorum Ordinariis ut ad supradictam Indulgentiam lucrandam statuere possint tam pro in saeculo quam pro piis in communitatibus viventibus fidelibus loco diei secundae Augusti, Dominicam proxime insequentem, a vesperis Sabbati ad solis occasum ipsius Dominicae, hac tamen sub lege ut nequeat quis eadem concessione bis frui.

Optamus autem vehementer ac summopere commendamus ut in ecclesiis oratoriisve, ut supra, designatis, die ad Indulgentiam lucrandam statuta speciales publicae ad Deum supplicationes pro Summo Pontifice, Ministris Sanctuarii universa-

que militanti Ecclesia peragantur; eaeque, praemissa invocatione Seraphici Patriarchae ac Litaniis Sanctorum, Benedictione Eucharistica absolvantur.

Ita volumus, decernimus, sancimus, mandantes, ad quos spectat ut ad fidelium notitiam haec omnia tempestive deducenda curent. Praesentibus hoc anno et occasione tantum valituris. Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die IX Iunii MCMX, Pontificatus Nostri anno septimo.

PIUS PP. X.

S. CONGREGATIO DE PROPAGANDA FIDE.

Decretum quo Erigitur Nova Missio "Drisdale-River" a Vicariatu Apostolico Kimberliensi (in Australia) Dismembrata.

Ad fluvium Drisdale-River vulgo nuncupatum in occiduo-septemtrionali plaga Vicariatus Apostolici Kimberliensis, quae lineis seu gradibus 128 longitudinis (Greenwich) et 16 latitudinis Austr. circumscribitur, Missionem quamdam, pro Aborigenarum evangelizatione, ab eodem Vicariatu dismembrandam et ecclesiasticae iurisdictioni Abbatiae Novae Nursiae interim subiiciendam, suo autem tempore in alteram Abbatiam nullius constituendam, R. P. D. Fulgentius Torres O. S. B. Abbas Novae Nursiae ab hac S. Congregatione erigendi facultatem humiliter postulavit.

Qua super petitione, praehabito voto atque assensu Revmi P. D. Episcopi Geraldtonensis supradicti Vicariatus Apostolici Administratoris, attentisque votis atque commendationibus Eminentissimi P. D. Patritii Cardinalis Moran Archiepiscopi Sydneyensis, qui communia omnium Australiae Ordinariorum in novissima plenaria Synodo coadunatorum desideria ita exprimebat, Eminentissimi ac Reverendissimi Patres huius Sacrae Congregationis Christiano Nomini propagando praepositae, in plenariis comitiis die 25 p. e. mensis Aprilis habitis, propositionem Revmi P. D. Abbatis Novae Nursiae maturo examini subiicierunt, et ad dubium: "An expediat dismembratio Vicariatus Apostolici Kimberliensis, et erectio Missionis

Drisdale-River nuncupatae Abbatiae Novae Nursiae adnectendae, iuxta modum a PP. Benedictinis propositum " respondendum esse censuerunt: " Affirmative ".

Hanc autem Eminentissimorum Patrum sententiam ab infrascripto Secretario in Audientia externi diei SSmo D. N. Pio divina Providentia PP. X. relatam eadem Sanctitas Sua benigne adprobare ratamque habere dignata est, atque praesens super hoc decretum confici mandavit.

Datum Romae, ex Aedibus S. C. de Propaganda Fide, die 4 Maii 1910.

Fr. H. M. Card. GOTTI, *Praefectus.*

L. * S.

ALOISIUS VECCIA, *Secretarius.*

E SECRETARIA STATUS.

EPISTOLA AD R. P. D. PATRITIUM RICHARDUM HEFFRON, WINONENSIUM EPISCOPUM, AD INEUNDAM EPISCOPALEM SEDEM PROPERANTEM.

Winonam, ita renunciatum est, cogitas, adeptum initurus pontificatum. Ita sane fas tibi erat, qui te pastorem expetunt, christifideles quantocius affari ac paterno animo complecti, fovere.

Id consilii, quod tuam pulchre redolet in concreditum gregem plenam caritate voluntatem, pergratum habuit Beatissimus Pater, Qui quidem confidit ut honorum omnium largitor Deus sacro, quem in Eius gratiam et gloriam suscepturus es, principatui cursum prosperum et sine offensione concedat. Tu vero " labore sicut bonus miles Christi Iesu " et eum te verbo et exemplo Episcopum praesta, quem spectata virtus probavit, integrae vitae ac frugiferae navitatis sacerdotem. Nihil est igitur cur ego, Augusti Pontificis nomine, te, Winonensem Ecclesiam concedentem, ad studium catholici nominis, ad vigilantiam, ad prudentiam, ad caritatem et ad ceteras virtutes adhorter, quibus deditus iamdiu fuisti. In iis excolendis totus eris, ita sane, ut eam, quae modo te ornat, novam impositam personam, ornaturus et ipse sis vehementiori sacerdotalium omnium virtutum cupiditate.

Hoc tantum tibi prae ceteris ante oculos vult positum Bea-

tissimus Pater, in quo nimirum, hisce praesertim temporibus, evigilent vel maxime oportet Episcoporum curae. Intelligi volo de sacris Seminariis ita sapienter providenterque moderandis fovendisque, ut, instituto assequendo paria, tales edant sanctuarii ministros, qui virtutis ac doctrinae laude perspicui, fratribus in pulvere et sole laborantibus suppetias veniant utiliter. In huiusmodi porro actionis genere te egregie fuisse versatum haud ignorat Sanctitas Sua; maiori vero cum studio in posterum versaturum absque ulla dubitatione confidit. Huc igitur alacer contende, ut quam spem expectationemque tui concitasti, eam, Deo opitulante, sustinere valeas quin etiam et superare.

Auspicem interea divinorum munerum ac paternae Pontificis Maximi benevolentiae testem, accipe apostolicam benedictionem quam eadem Sanctitas Sua et tibi et tuo Clero populoque peramanter in Domino impertit.

Hanc ego nactus occasionem, existimationem in te meam confirmo, meque profiteor libentissime

Romae, die 6 Maii 1910.

Amplitudini Tuae

Addictissimum

R. Card. MERRY DEL VAL.

L. * S.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS AND NOMINATIONS.

The Holy Father through the Secretary of State nominates by Brief of

18 April, 1910: The Very Rev. Francis X. Trudel, Diocesan Consultor and Rector of St. Joseph's Church, Oldtown (Portland), Domestic Prelate.

19 April, 1910: The Right Rev. Mgr. Michael C. McDonough, Vicar General of the Diocese of Portland, Protonotary Apostolic *ad instar participantium.*

2 May, 1910: Mr. Ambrose Petry of the Archdiocese of New York, Commander of the Order of St. Gregory the Great (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER *Editae Saepe,* published on the occasion of the third centenary of St. Charles Borromeo's canonization, condemns the errors of the Modernists.

MOTU PROPRIO grants to all Ordinaries the faculty of designating churches or chapels for the gaining of the plenary indulgence *toties quoties* of the Portiuncula—in commemoration of the seventh centenary of the foundation of the Order of Friars Minor.

S. CONGREGATION OF PROPAGANDA announces the erection of the new mission of Drisdale River in Australia.

SECRETARY OF STATE addresses a letter to the Right Rev. Patrick Richard Heffron, D.D., on the occasion of his appointment as Bishop of Winona.

ROMAN CURIA: Recent Pontifical appointments and nominations.

THE RIGHT TO SELECT THE PLACE OF FUNERAL AND BURIAL.

Some months ago the ECCLESIASTICAL REVIEW published a controversy regarding the question whether, according to the common ecclesiastical law, the right of selecting a burial-place in a cemetery included also the choice of the church in which the funeral Mass and absolution were to be held, to the exclusion of the parish church to which the deceased or his representatives belonged. As there appeared to be canonical authority suggesting different reasons for sustaining both the affirmative and the negative view, we concluded to submit the question, in the form of practical *quaesita,* for decision to the S. Congregation. Accordingly the queries were formulated and, after having been submitted for approval to the Very Rev. Ferdinand Brossart, V.G., of the Diocese of Covington, and to the Rev. M. Martin, S.J., professor of theology at the University of St. Louis, who represented the advocates of the two sides of the controversy, were forwarded for decision to Rome in the following form:

DUBIA.

1. Utrum fidelis jure communi possit eligere sepulturam eo sensu quod possit eligere ecclesiam ubi missa exequialis cum ritibus sit celebranda, sive cadaver sit inhumandum in coemeterio ecclesiae libere electae annexo, sive in alio quolibet loco, e. g. publico coemeterio; an parochus proprius defuncti, non obstante libera alterius ecclesiae electione, habeat jus ad missam cum ritibus celebrandam in sua parochiali ecclesia?

2. Utrum parochus alterius ecclesiae a fideli libere electae, missam et ritus peragere possit in sua ecclesia, cum jure ad emolumenta funeraria, dempta portione canonica proprio parocho defuncti danda?

To this the Cardinal Prefect of the S. Congregation of the Council, addressing the Most Rev. Archbishop of Philadelphia, made the following reply:

Romae die 6 Junii 1910.

Perpensis expositis ab A. T. in litteris diei 1 Martii currentis anni quoad dubia jam huic S. C. proposita a moderatore ephemeridis AMERICAN ECCLESIASTICAL REVIEW, quaestionem de qua eadem dubia agunt solvendam esse censendum est ad tramitem juris communis, salvis tamen particularibus legibus rite firmatis et consuetudinibus legitime praescriptis. Porro, juxta jus commune, fidelibus generatim jus est eligendi sepulchrum in alia ecclesia praeter parochialem, dummodo ea ecclesia jure tumulandi gaudeat, et haec sepulchri electio jus ad funera ibi explenda secumfert ad notum principium: *ubi tumulus ibi funus*, ita ut emolumenta funebria competant ecclesiae tumulanti, reservata tantum parocho defuncti portione canonica eorundem emolumentorum quae quarta esse solet. Haec quidem de jure communi, et, ut superius monui, nisi obstent peculiares leges et consuetudo legitime praescripta, circa quae postrema, juxta ea quae A. T. retulit, potius facti quam juris quaestio esse videretur.

Haec summatim A. T. exponere opportunum duxi ut moderatorem ephemeridis AMERICAN ECCLESIASTICAL REVIEW edocere valeas pro tractatione quaestionis quam suscipere exoptat, cum aliunde in more non sit hujus S. C. ad dubia mere theoretica respondere, praesertim si a privatis personis sint proposita.

Interim fausta Tibi omnia precor a Dno et quo decet obsequio me profiteor

A. T. uti fr.

C. CARD. GENNARI, *Praef.*

B. POMPILI, *Secretarius.*

BAPTISM OF DYING CONVERTS WHO BELONG TO FORBIDDEN SOCIETIES.

Qu. In the parish to which I have been recently appointed I found among my first official duties the call to the bedside of a dying man whose wife was a "Catholic", but who himself had never been baptized. The couple had been married only a short time, and the man told me very simply that he wished to be instructed in the Christian faith, of which he had known nothing before his engagement, but which had impressed him very much when, on visiting a dying friend lately, he had heard the prayers of the ritual recited during the agony and afterwards at the funeral. He had been very obstinate before his marriage, but he said it was due to sheer ignorance of what the Catholic Church was, and to the fact, perhaps, also that the priest who married him did not impress him very much as a religious-minded man. I was, of course, glad to comply with his request and that of his young wife, who was greatly moved at the probability of her husband's death, for she seemed entirely wrapt up in him. Whilst I was speaking to him about the essentials of our holy faith in a brief way, seeing that he had not much time to live, I noticed on his waistcoat hanging from the bedpost his watch-chain with the Masonic emblem attached. Remembering what the sick man had just said to me of his obstinacy, and fearing that he might refuse the graces of the true faith of Christ if I were just then to ask him about his affiliation to the Masonic Lodge, I said to myself: "This man is in good faith. His wife will be left destitute if deprived of the benefit of the Lodge. To require from him any pledge to leave the society which he probably does not consider in any other light than a mutual beneficial organization, is in his present condition dangerous. He might refuse, might die before any arrangement could be made for dispensation by the Apostolic Delegate. I won't say anything about it." Accordingly, finding him well disposed and happy in the thought that he could leave to his wife a moderate competence in the life insurance derived from the Lodge at his death, I baptized him without requiring any renunciation of his membership in the Lodge. The Masons buried him in a lot that belonged to his father, but I was able to bless the grave and say the prayers of the Church over him at the request of his wife, and with the evident good-will of the members of the Lodge who were present as his friends, but in no sectarian spirit. The insurance money was paid to his wife, and she had some Masses said for the repose of her husband's soul. I had no scruple about my action before God; but our Vicar General seems to think I stretched a point and infringed on the law of the Church. What says the Editor of the REVIEW?

Resp. The substantial condition for granting baptism to the dying man was his disposition to believe in Christ and in His redemption, and to accept the Church as His representative on earth. As he was in good faith, and as it was doubtful whether the reasonableness of the ecclesiastical law which forbids us to join the Freemasons could have been sufficiently demonstrated to him at the time to persuade him that he must separate from a society which to him had merely a beneficial character, the proper and prudent thing was to leave him in his good faith and waive the ecclesiastical precept; for it does not bind those who cannot know or properly estimate it.

There is a response of the S. Office of 8 July, 1874, to the following *Dubium:* "An parochus sive missionarius ad aegrotum vel morientem, praesertim non baptizatum, vel protestantem vocatus, quem certe scit ad liberos muratores pertinere, ac bona fide versari in praedicta secreta societate, possit sine ulla admonitione quoad relinquendam damnatam societatem, illum baptizare vel absolvere?" The answer was: "Generice loquendo *negative,* juxta decreta jam edita." To this Haine,[1] evidently explaining the phrase "Generice loquendo", makes the following comment: "Cum vero morituri non abjurent, si agatur de morti proximis ac materialiter seu in bona fide sectis a S. Sede damnatis adscriptis (et nisi praevideatur quod specialis admonitio profutura sit), sufficere quod in genere hortentur, ut se sincere subjiciant ecclesiae auctoritati atque mandatis S. Sedis, deinde baptizari atque absolvi possint."[2] Of course, it is understood that a willingness to recognize the Church as God's interpreter exists in such a case, and that there be no public scandal such as might misrepresent the attitude of the priest as interpreter of the spirit of the Church in this matter.

REGARDING PREPARATORY SEMINARIES.

(*Communicated.*)

Every one will accord hearty approval to Father Drury's article on Preparatory Seminaries. The long experience of the Church forces the conclusion that the fittest place for the proper training of boys for the priesthood is the Preparatory

[1] *Theol Moralis,* Vol. IV, edit. V, Append., p. 433.
[2] Cf. also *Nouv. Rev. Theol.,* X, 120.

Seminary. Yet it may happen that for many cogent reasons a bishop finds it next to impossible to have such. As a consequence he has to make use of the next best, and so depend on the general Catholic college for the training of aspirants to the priesthood. Moreover, a badly equipped Seminary is worse than none; and this statement needs no further explanation. I may be allowed to direct attention to some things not explicitly dwelt upon by Father Drury, yet quite essential.

If we are to have Preparatory Seminaries, let us see that they are not mere pretences, but in truth first-class homes of appropriate intellectual and religious culture. Apart from the supply of vocations, many things are needed to produce a truly efficient Preparatory Seminary. An essential necessity is, of course, the funds for erecting suitable buildings, for maintenance, and salaries. Then the interior appointments of the Seminary should be in harmony with the demands of modern life. As to location, the Seminary should be neither in the city proper, nor too far removed from the avenues of domestic comfort; there should be every guarantee for an unrestricted supply of fresh water and of good wholesome food. No narrow policy of economy should be allowed to injure the efficiency of the Seminary. The right kind of discipline, suited to the American temperament, should be strictly maintained. This means that the head of the Seminary be a priest of large generous heart, of broad culture, and of fine spiritual temper —a noble man and a nobler priest. For the young aspirants he must mirror forth the virtues and perfections of the true pastor of souls. Under the salutary guidance of such a priest the boys during the years of the Preparatory Seminary are to develop their full native and acquired strength; their characters are to be ennobled, and their souls are to be trained intimately in the school of Jesus Christ. Herein especially lies the work of the Preparatory Seminary.

The selection of the professors may make or may mar the Seminary. The best men should be carefully selected for the staff; where possible, they should be given the advantage of university training; besides being men of broad culture they should be trained specialists. The salaries might be such as to enable the professors to secure a respectable library for their personal use, to travel during vacation for further cul-

ture, to ensure against the dread of a homeless old age. A limited salary and the fear of being forced to spend old age in want and neglect have kept men eminently fitted for the professor's chair from aspiring to such honorable work. Generous treatment on the part of superiors would soon remove these grounds of complaint, and would secure the permanency of an efficient staff. On such conditions may we hope for the establishment, the maintenance, and the success of Preparatory Seminaries.

St. Joseph's, Dayton, Ohio. W. J. EGAN.

CONSUMING THE SACRED PARTICLES AT MASS.

Qu. Our sexton had been told to prepare about seventy hosts for communicating a society that had made a little pilgrimage one Sunday to an out-mission where I was to say Mass for them. When, after consecrating the sacred particles, we came to the Communion, I was told that the men had determined to receive Communion on the following Sunday and had broken their fast, and that by the forgetfulness of some one they had failed to inform me. As I could not then take the Blessed Sacrament with me, I felt bound to consume the Sacred Particles. This I was doing after my Communion at Mass; but my throat became so dry that I felt unable to consume more than half the Hosts on the corporal before me. I therefore took some of the wine, poured it into the chalice and placed the remaining Hosts in the cup, thus being able to consume Them. My assistant, a young theologian of the exact school, thinks that I broke the fast in taking the wine. What could I have done under the circumstances to avoid the violation of the ecclesiastical precept?

Resp. There was nothing else to do but to consume the Sacred Particles with the aid of wine or water, so long as They could not be taken away in a ciborium or corporal to be consumed at a later Mass. Moreover, there was no breaking of the fast, since the wine and the Sacred Species were taken *per modum unius,* the one being the vehicle of the other, just as we give Viaticum to the sick in a similar manner, to facilitate swallowing. The breaking of the fast before Holy Communion implies the act of eating or drinking, and that before taking the Sacred Species. In the present case the act was one of partaking of the Hosts together with wine so as to make the swallowing of Them possible.

THE PORTIUNCULA INDULGENCE.

The Holy Father, by a *Proprio Motu,* grants to all Ordinaries the faculty of designating within their dioceses one or more churches or public or semi-public oratories, in which the faithful, under the usual conditions of confession, Communion, and prayer according to the intention of the Sovereign Pontiff, may gain the Plenary Indulgence *toties quoties* of the Portiuncula, applicable to the souls in purgatory, from first Vespers to second Vespers of 2 August of this year.

The same indulgence is granted to all the members of religious communities who visit their church or chapel and fulfil the same conditions, with the consent of the Ordinary.

Where for special reasons these indulgences cannot be applied on 2 August, the Ordinary may grant permission to have the privilege transferred to the Sunday immediately following, beginning with first Vespers (Saturday evening).

These concessions are made in view of the seventh centenary of the institution of the Friars Minor, and it is the wish of the Holy Father that the occasion be solemnized by special prayers in honor of St. Francis, with Benediction of the Blessed Sacrament, the recitation of the Litany of the Saints, and prayer for the clergy and the Church. (See *Analecta,* p. 220.)

WHY?

A critic writes to us: I like THE ECCLESIASTICAL REVIEW very much and could not do well without it for the information, solid and broad, which it gives on subjects ecclesiastical and theological. But whilst in some respects it is progressive and fearless in expression, it is often disappointing in that it fails to discuss popular issues of interest to the clerical world and much talked about in other magazines and newspapers of the day. To give an instance. The REVIEW has had nothing to say about the Roosevelt failure to visit the Pope, when everybody was anxious to know what the Editor, who is in the habit of giving an independent opinion in other church matters, might have to say about the attitude of the Vatican. Likewise it seems to discriminate in its book department in

favor of writers who are foreign to the American reader, notably of French works, whilst popular English books on sale in the American market are rarely given a like prominence. Why this?

To the charge here made we plead guilty. The REVIEW has from the outset had a definite policy, a limited scope, and its own methods wholly independent of custom outlined by other magazines, except in so far as such custom has served our plan. As we stated in our first article, more than twenty years ago, our object in establishing the REVIEW was not to reflect or follow public opinion in the field of ecclesiastical studies which we had chosen for our labor, but to indicate and direct such opinion in conformity with the fundamental principles of Catholic theology and discipline. Hence, topics of the day would be treated only in their bearing on those principles. To this plan we have held as far as seemed advisable. Moreover, there is no special reason why we should discuss topics that are being fairly presented in other magazines and papers accessible to our readers. Although it may be customary, it is no gain to the average reader to find half-a-dozen journals dealing with the same questions, unless the articles represent quite different as well as independent views; which is rarely the case in Catholic papers. It rather amused us when, some time ago, a Catholic weekly, seriously reviewing the contents of current magazines, stated it as a weakness in some of them that they had only one or two Christmas articles, as though the merit of professional literature consisted in repeating "the tunes of the season". A distinctive claim of the REVIEW lies in that it furnishes something not found in other periodicals so long as these periodicals do justice to the subjects they discuss from the Catholic viewpoint. Nor have we any thought of making the REVIEW a magazine that would dispense the cultured priest from helping to sustain other magazines that appeal to him. For the rest, we aim at discussing thoroughly and from various and opposing viewpoints any serious problem presented in theology or practical church discipline. As for book-reviews, it is no purpose of ours to simply please the bookseller by commenting on books which are before our readers, unless they call for discriminating notice.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. General Questions.

1. Ecclesiastical Legislation. Prof. Hoberg feels convinced that Catholic Bible study must renounce a great part of the so-called results of modern criticism, if it wishes to comply with the teaching of Pope Pius X.[1] The author describes the historical development of "modern exegesis", and points out and justifies the opposition it finds on the part of ecclesiastical authority. A. Michel defends the opinion that the Decree *Lamentabili* and the Encyclical *Pascendi* are *ex cathedrâ* utterances of the Roman Pontiff.[2] But A. Condamin published an article on "Biblical Criticism and Modernism",[3] in which he shows that the Encyclical *Pascendi* condemns only false Biblical criticism. It is still tenable that the redactors or compilers of several sacred books were inspired; but we are not allowed to admit that God inspired a whole legion of glossarists, interpolators, and transcribers. J. Margreth attacks the principle of divisive criticism by applying it to Manzoni's corrections of his *I promessi sposi*.[4]

2. Progressive and Conservative Schools. Catholic Scripture students may agree that the papal documents forbid the vagaries of criticism, but they are not at one as to the best way of solving a number of Biblical difficulties. There still exists a real Biblical question among Catholics. Some writers have found it convenient to divide Catholic Biblicists into two schools, the progressive and the conservative. According to a letter of Fr. Lagrange addressed to the *Bulletin de la semaine* of 28 July, 1909, the *Corriere de la Sera* had insinuated that the modernizing Dominican School was opposed to the conservative Jesuit School of Beirut; the writer justly repudiates such a charge. On the other hand, Fr. Fontaine, who was represented as the real source of the

[1] *Syllabus und Enzyklika Pius X und die Bibel.* Freiburg, 1908, Herder.
[2] *Revue des sciences ecclés. et la science cathol.*, July, 1908. [3] Cracow, 1908.
[4] "Zur Stilanalyse und Quellenscheidung," *Katholik*, LXXXIX, 238-240.

foregoing insinuation, denies that he is guilty of any such fault.[5] The distinction between the Conservative and the Progressive school may be convenient; but it ought to be remembered that both adhere faithfully to Catholic principles of Bible study.

3. A SUBSTITUTE FOR IMPLIED QUOTATIONS. The reader remembers that several years ago Fr. Prat suggested the device of considering certain parts of Scripture as tacit or implied citations, only quoted by the inspired author without guaranteeing their truthfulness. This furnished an easy solution of those difficulties which spring from apparent falsehood in a number of Biblical statements. But Fr. Talija, O.F.M., points out that this method of solving difficulties is no longer open to Catholics after the answer of the Biblical Commission concerning the *citationes tacitae*. It cannot be proved that the inspired writer does not guarantee the implied citations or make them his own.[6] Fr. Talija believes that certain apparent errors in the Bible are due to a wrong conception of the reader, not to the inspired writer. The latter does not use scientific language; he intends to convey only religious and moral truths; even in the historical books he selects only the main traits adapted to his special end, without being concerned about the accuracy of minor incidents and their inaccuracies or contradictions. Nor can this view be identified with Newman's theory of *obiter dicta,* since these latter are not covered by the writer's inspiration. Hence according to Fr. Talija the apparent Biblical errors must not be imputed to the Bible, but to the mistake of the reader who misinterprets the purpose of the inspired writer. Fr. Talija may caution the reader to weigh the inspired writer's accommodation, his approximation to the truth, his doubtful and poetic language, but he hardly offers a key to all Biblical difficulties.

4. ABSOLUTE AND RELATIVE TRUTH. Another method of safeguarding the inerrancy of the Bible has been attempted by a distinction between absolute and relative truth. Biblical inerrancy, therefore, has been explained as implying that the Bible is always truthful relatively, not necessarily in the absolute sense of the word. F. Egger alludes to this distinction

[5] *Bulletin de la semaine,* 25 August, 1909.

[6] *Errores scientifici et historici* etc., Zagreb, 1908, Piskara.

in the title of his work *Absolute oder relative Wahrheit.*[7] The work has been criticized, and some of its positions have been answered by C. Holzhey in a pamphlet entitled *Fünfundsiebenzig Punkte zur Beantwortung der Frage: Absolute oder relative Wahrheit der hl. Schrift.*[8] The two works must be read together; this alone will enable the student to do justice to both writers. In a number of instances there is what logicians would call on *ignoratio elenchi* in the arguments. Holzhey repeatedly draws attention to the mistake of inferring a perfect Bible from the infinite perfection of God, and of constructing a Bible on a priori grounds; he does not see any need of demanding an inerrant origin for our defectively preserved Bible, and he warns against transferring into antiquity our recent light on a number of Biblical passages. But after allowing Prof. Holzhey the benefit of all that is commendable in his pamphlet, we heartily endorse Father Huvelin's regret[9] that such a confused idea as " relative truth " should ever have been introduced into the field of exegesis. Biblical truth is without the slightest controversy, absolute; all that the Bible affirms is absolutely true according to the logical mode and the rhetorical expression of the Biblical statement; it is true and will remain true. Whatever is not affirmed by the Bible according to any logical mode or in the light of any rhetorical expression, is not Biblical truth; it is neither absolute nor relative Biblical truth.

5. Biblical Duplicates. Another question among Catholic interpreters is concerned with the repeated narratives of the same event. Are Catholics allowed to admit the hypothesis that the inspired writings contain, in some instances, two different documents relating the same historical events, but presenting them from different points of view? Father Huvelin[10] examines this question as far as the Book of Genesis is concerned. The writer expresses his conviction that the assumption of the existence of such double narratives even in the other books of the Pentateuch will not impair their authenticity understood in the proper way. He knows that the opponents of the double narratives base their position mainly on

[7] Dogmatischkritische Untersuchung einer neuen Theorie; Brixen, 1909, Weger.

[8] München, 1909, Lentner.

[9] *Études,* 20 March, 1910, pp. 818 f.

[10] *Études,* CXXI, 163-186.

the inspired nature of the Bible. Hence he tests their arguments on the Biblical creation story, and he solves them to his own satisfaction. In a former article he had touched upon a similar question.[11] He there admits that the presence of the two versions of the story of Antiochus's death proves that the one is to be corrected by the other. In fact, Huvelin sees in the presence of a double narrative of the same event a proof that the inspired author does not assume the responsibility for the contents; this view will hardly meet with general acceptance. Again, Fr. Huvelin expresses his conviction that a true insight into the way in which the inspired writers utilized their sources will solve more than half of the problems connected with Biblical history. The writer is conscious of the importance of the Decrees issued by the Biblical Commission bearing upon the question of authenticity, but he is confident that the ecclesiastical authorities will not delay the recognition of truly scientific results until all the doctrinal difficulties which may flow from these results have been solved.

6. DUPLICATES IN THE BOOKS OF SAMUEL. The Dominican Father Paul Dhorme[12] has applied the documentary theory and the supposition of double reports of the same incidents to the Books of Samuel. Thenius analyzed the original documents of these books as early as 1842; but Budde proposed the most complete and satisfactory analysis in 1890. Men like Driver, Löhr, and Nowack have discussed and accepted Budde's results; the Catholic scholar, Dr. J. Schäfer has investigated the first fifteen chapters of the books independently, and come to the conclusion that they consist of several documents placed alongside each other. The reader will not be surprised that the same conclusion has been reached by Father Dhorme, though he expresses the results of his study very modestly. Moreover, he is of the opinion that we have double reports of the institution of royalty in Israel, of the rejection of Saul by Samuel, of the proverbial reference to Saul among the prophets, and of the introduction of David to Saul. The inspired writer appears to have been contented with connecting these double narratives editorially. Father Dhorme regards the discrepancies between the sources as

[11] "Questions d'Écriture sainte," *Études*, CXVII, 49-60.

[12] *Études bibliques.* Les Livres de Samuel, Paris, 1910, Gabalda.

expressions of different views concerning the same incidents. But it must be noted, too, that discrepancies of this kind are hardly noticeable in the documents of the second Book of Samuel, while they are more frequent in those of 1 Samuel. This phenomenon may be due to the fact that the official archivists at the court of David recorded the facts as they witnessed or heard them, while the earlier events may have been handed down by tradition before they were committed to writing. Again, each of the two documents shows certain traits of literary development; for instance, the document commonly denoted as *E* makes the person who begins a journey, rise early in the morning, while the document commonly denoted as *J* hardly ever mentions this circumstance. Perhaps the exegete will find here a clue how to distinguish between the historical facts related in the inspired books and their literary setting.

II. The Pentateuch.

1. Primitive History. The German Catholics have begun to publish a series of pamphlets on actual Bible questions. It is intended for the convenience of educated lay-readers, of priests, and students of theology. The series is under the direction of J. Nikel for the Old Testament, and under the supervision of J. Röhr for the New.

a. *The Hexaemeron.* Dr. Nikel begins his work with a study of Primitive History, or rather with the Hexaemeron.[12] The author does not investigate how the creation out of nothing and the origin of man came to the knowledge of the human race; nor is he concerned with the origin of the various concepts (e. g. the "void and empty", the firmament, the light, and the stars) contained in the creation story. He takes the Hexaemeron as a whole, and asks whether as such it can be an adaptation of a myth, or imposed on the inspired writer by a revelation. As to the myth-theory, Dr. Nikel believes that the seven cuneiform creation-tables are more likely to have furnished the elements of the Biblical Hexaemeron than any other ancient records known to us; still he arrives at the conclusion that the first pages of our Bible are written in con-

[12] *Biblische Zeitfragen gemeinverständlich erörtert.* J. Nikel. Das Alte Testament im Lichte der altorientalischen Forschungen. I. Die biblische Urgeschichte; II. Moses und sein Werk. Münster, 1909, Aschendorff.

scious opposition to the Marduk and Tiamat myth rather than copied from it. On the other hand, if God had revealed the various phases of creation, there would have existed a unity of view on these questions in the people of Israel. Now, such a unity of view did not exist; according to Dr. Nikel, the first two chapters of Genesis give two distinct and independent creation stories. The Hexaemeron, then, is neither the adaptation of a myth nor the dictation of revelation; it flows from the literary activity of the inspired author. Dr. Nikel will not meet with a general approval of his statement that the duplicate creation-report is an implied or tacit citation. But in the light of his previous reasoning, the writer hardly understands the expression "implicit citation" in its technical meaning determined by the Decree of the Biblical Commission. The two creation-reports differ in their literary setting rather than on account of any real opposition; both bear the guarantee of the inspired writer.

b. *Paradise, the Fall, the Deluge.* The questions of Paradise, the Fall, and the Deluge are treated less satisfactorily than the creation-story. Dr. Nikel admits here a greater influence of popular tradition and of Babylonian myths or legends. He also advocates an ideal and symbolic meaning of those passages that appear to be hard to believe in their literal sense. The patriarchs from Adam to Noe, enumerated in Gen. 5., are regarded as derived from a primitive tradition, just like the primitive Babylonian kings. The Flood, too, is based on a primitive tradition common to Babel and Bible. It was also a Babylonian incident that formed the basis of the Biblical account of the Tower of Babel and the confusion of languages. Dr. Nikel appears to explain the confusion of languages as signifying that the difference of languages is conformable to a Divine plan. The writer represents the so-called progressive school in many of his positions; but we doubt whether the other members of this school are willing to accept all his conclusions. Dr. Nikel explains his views on Gen. 1-3 more at large in his work *Der geschichtliche Charakter von Gen. 1-3.*[14]

2. ABRAHAM. J. Döller continues the study of Genesis in his work *Abraham und seine Zeit.*[15] First, the author collects

[14] Weidenauer Studien III, Vienna, 1909: Opitz Nachf.

[15] Biblische Zeitfragen, Münster, 1909, Aschendorff.

the proofs for the historicity of the patriarch. The Hammurabi Code and the Amarna letters furnish the basis for a description of Abraham's time. The journey into Canaan and its incidents are richly illustrated by gleanings from exegesis and Oriental research. The journey into Egypt offers the writer a chance to utilize the results of Egyptology. It is consoling to see that Dr. Döller does not regard Gen. 20 as a duplicate account of Gen. 12, and that he firmly adheres to the historical character of Gen. 14. The incidents of Melchisedech, of the covenant, and of the sacrifice of Isaac are presented in their theological bearing. Though some of Dr. Döller's explanations may surprise the reader, and though few will be prepared to see in the Canaanites a clan of Semiticized descendants of Cham, the writer's little brochure remains a good popular exposition of Abraham and his time.

3. MOSES AND HIS WORK. Dr. Nikel here steps in again, and continues the studies of the subsequent part of the Pentateuch in his pamphlet *Moses und sein Werk*.[16] The writer proves against the critics the historical character of Moses, of the covenant at Mt. Sinai, and of the Mosaic legislation; this latter he compares with the Hammurabi Code, and he insists on the absence of polytheism among the Israelites before the time of the prophets.

a. *Historicity of Moses' Work.* The critical arguments against the historicity of the exodus and of the Sinaitic events are mainly three: the miraculous character of the events, the plurality of Biblical sources, and the historical development of Israel. The writer cannot deal fully with the argument based on the idea of gradual historical development. In answer to the occurrence of miraculous incidents, he urges the supernatural character of the whole history of Israel. As to the plurality of Biblical documents, Dr. Nikel maintains that the view which dates the oldest document from the ninth or eighth century B. C., is not exact; that our present text rests not merely on oral tradition but on written notes coming down from Moses. The Bible testifies that Moses left written notes, and no one can prove the contrary. If the Biblical events are reported in several independent documents, their credibility increases, even from a merely human point of view. The ad-

[16] Biblische Zeitfragen, Münster, 1909, Aschendorff.

dition of events known only through tradition cannot detract from the historicity of the whole writing. Dr. Nikel is well acquainted with the Decree concerning the Mosaic authorship of the Pentateuch issued by the Biblical Commission, but he knows too that the hypothesis of secretaries is only suggested, not imposed or recommended in the Decree.

b. *Mosaic Legislation.* As to the Mosaic legislation, Dr. Nikel believes that the laws actually promulgated by Moses really form only the kernel from which the rest of the Pentateuchal legislation developed. Every human law has its gradual development; new cases and situations demand new applications, and these in their turn demand new codifications. Dr. Nikel does not show great hope of ever determining how much of this legislation really goes back to Moses; but Fr. Huvelin does not see why in course of time Catholic exegesis aided by the decisions of ecclesiastical authority and the conscientious study of facts, should not be able to master the principles which determine this difficult question.

4. UNITY OF THE SANCTUARY. The unity of the sanctuary is perhaps the most vital question that separates the critical from the traditional school of Bible students. Prof. W. Engelkemper [17] has made an attempt to harmonize the various Pentateuchal laws on this point, and to fit them into their corresponding periods of history. The writer distinguishes between sacrifices prescribed by the law and private immolations.

a. *Official Sacrifices.* As to the former, or the official sacrifices, Dr. Engelkemper does not see any reason for doubting that the unity of sanctuary appears in the triple state of Pentateuchal legislation, Ex. 20 ff.; Dt. 12; Lv. 17. The law in Leviticus presupposes such a unity; the Deuteronomic law is incontestable on this question; as to Exodus, the writer infers its unity of sanctuary from Ex. 23: 14-19; cf. 34: 23-26. The law of Ex. 20: 24-26, indeed, admits a plurality of altars; but our writer considers these sanctuaries as private altars serving for the immolation of non-official sacrifices. This view will hardly satisfy Dr. Engelkemper's opponents, but they can hardly deny its possibility, though it may lack proof solid enough to render it probable. Another difficulty against a permanent and unmitigated law enjoying the unity of sanc-

[17] *Heiligtum und Opferstätten in den Gesetzen des Pentateuch;* Paderborn, 1908, Schöningh.

tuary is based on the historical facts presented in post-Mosaic history. Our author considers these incidents as either extraordinary occurrences based on a special Divine revelation, or as simply illegal practices. The reader remembers, no doubt, that Vigouroux, Prat, Huvelin, and other Catholic scholars consider the law of Ex. 20: 24-26 as an *interim* law concerning official sacrifices, which was observed in Palestine before the erection of the Temple; this view easily explains the apparently illegal sacrifices of those times.

b. *Private Sacrifices.* Dr. Engelkemper divides the laws concerning private sacrifices into three groups: (α) The slaying of any animal fit to be used for sacrificial purposes, is a sacrifice: in case of official offering, it must be slain at the central sanctuary; if it is killed for private purposes, it may be immolated on a private altar.[18] (β) Every animal fit for sacrificial purposes must be slain at the central sanctuary, even if it be killed for private use. Cf. Lev. 17: 1-7. (γ) Only official sacrifices retain a sacrificial character; animals killed for private use may be killed anywhere, for they are no longer sacrifices.[19] These three stages of legislation agree with the following three periods of time: the first stage coincides with the promulgation of the Code of the Sinaitic Covenant; the second stage follows the universal apostasy which happened in the twenty-ninth year of the exodus; the third stage belongs to the fortieth year of the exodus. We need not add that Dr Engelkemper's critics urge certain difficulties against his theory. It supposes that three different legislations are introduced in the period of forty years; perhaps Fr. von Hummelauer's theory concerning the pre-Mosaic priesthood would minimize this exception. Again, the universal apostasy in the twenty-ninth year of the exodus is not proved; the author appears to have based his view on Fr. von Hummelauer's theory concerning this event. Finally, the author implies a too abrupt transition from the sacred character to a merely profane nature of the killing of sacrificial animals. On the other hand, if the transition period be extended to the erection of Solomon's temple, either the force of a law already in existence is allowed to be destroyed, or the enforcement of a new law requires a transition practically as abrupt as that supposed in Dr. Engelkemper's theory.

[18] Cf. Lev. 17:8-9; 10-12; 3b ff.; 7:22-27. [19] Cf. Dt. 12:8-12; 20-28.

Criticisms and Notes.

COMMENTARIUS IN DECRETUM "NE TEMERE" AD USUM SCHOLARUM COMPOSITUS. Auctore Lud. Wouters C. SS. R., Theologiae moralis et pastoralis professore. Editio tertia, penitus recognita et aucta. Rome: Desclée & Cie. 1910. Pp. 114.

As a controversialist Father Wouters has shown himself in his dissertation on *Minus-Probabilism* to be possessed of a clear analytical mind, and of that urbane temper in argument which indicates breadth of judgment as well as of theological knowledge. Somehow these qualities distinguish the present brochure, though it is a purely didactic treatise, and one which has been amply and well discussed in its moral and legal aspects by expert theologians. For the student in particular we should recommend the present commentary on the recent marriage legislation, because it is not only clear, orderly, and accurate in details, but because it is less insistent on the theoretical exposition of old principles than on practical demonstration of how the law has to be applied under varying circumstances. This is what the mind not already taught by experience to discriminate stands most in need of; and Father Wouters has hit on the happy expedient of illustrating by a practical *casus* each successive step in the exhibition of what is required with reference to the "engagement", the marriage contract, the pastor, the Ordinary, or the delegated priest, the absence of any priest, the quality of lay witnesses, the register, and the exceptional circumstances which admit a derogation of the *Ne temere* Decree. Obviously the professor of moral theology will be much helped in explaining to his classes the bearing and effect of the new marriage laws, by having the matter put in the concrete form of difficulties and doubts which may actually occur and which he can easily vary to suit the conditions of place and time. We are looking for more matter of a moral and pastoral character from this able Redemptorist professor of theology.

HISTOIRE DE SAINT FRANÇOIS DE BORGIA. Troisième Général de la Compagnie de Jésus. Par Pierre Suau, S. J. Paris: Gabriel Beauchesne & Cie.

The name of Borgia elicits strangely contrasted images in the mind of the historian. Calixtus III and Alexander VI, Cesare and Lucrezia are figures which, whatever defence we might make of their

personal characters, have left a dark impress upon the annals of their time, of close connexion with lawlessness, nepotism, and sacrilege. But out of these elements suggesting moral decay there sprang up unexpectedly a graceful growth of law and holiness in the person of Francis, Duke of Gandia, and third General of the Jesuit Order. As a political figure, even after he had renounced all secular interests, he may be said to have made amends for the failures of those from whom he inherited his name in the world; and the victory of Pius V over the Turks, due largely to Francis Borgia, may be considered fair compensation for the loss sustained under the pontificate of Alonso de Borgia whose self-love made him seek a name for his family where God's interests claimed first and sole rights.

Among the biographers of St. Francis Borgia the earliest is his contemporary, P. Denis Vasquez (1586), whose work was practically reproduced by P. Eusebius Nieremberg, and, apart from certain evident omissions and a confusion of documents for which the lack of legal discrimination is mainly responsible, his narrative bears the stamp of trustworthiness and sincerity. If his statements have been discredited in later times, it is largely due to the inconsiderate use his copyists made of him, and to the futile attempts of historians to defend the character of men like Alexander VI who bore the name of Borgia. The next biographer on whom we must rely for trustworthy information is Peter de Ribadeneyra, who wrote a few years later (1592) and who was likewise a contemporary of the Saint. Ribadeneyra met Francis Borgia in Rome in 1550 and knew him subsequently as a religious. When he had finished the biography, the MS. was submitted to the brother of Francis Borgia, Don Pedro Galceran, and to Don Juan, his second son, who corroborated the facts therein related. Subsequently a life of the Saint was published by Alvaro Cienfuegos (1702), who later became Cardinal. That biography abounds in exaggerated eulogies and, despite its voluminous form, can hardly claim the character of an historical work. Sacchini's *Historia Societatis Jesu* contains an admirably judicious abstract of the Saint's career taken from previously published sources. Bartoli's Life of St. Francis Borgia, published in 1640, although popular, is hardly a work which can stand historical criticism and, like the earlier biographies, is deficient in light upon the facts which in the life of the Saint preceded his conversion.

P. Pierre Suau, following the indications which have recently led to a thoroughly critical exposition of the history of the Jesuit Order, has thrown much new light upon the great figure of the Society's third General. He has utilized not only the documents lately opened to study in the Spanish archives of Simanches and the national

archives of Paris, but especially the Roman archives of the Society which contain much hitherto unpublished material, such as the *regesta* of the generalate of Francis Borgia (eighteen volumes). The result is a fund of information which places the Saint in a more conspicuous light than has ever been accorded him by his earlier biographers. P. Suau pictures him to us with a graphic yet accurate and sober pen as the courtier, as the statesman, and as the man of God. His activity as a religious, as commissary, and as General of his Order receives most interesting sidelights from contemporary documents and especially from the hitherto unpublished spiritual journal of the Saint.

VIE DE SAINT FRANÇOIS DE SALES, Évêque et Prince de Genève, Docteur de l'Église. Par M. Hamon. Nouvelle édition entièrement revisée par M. Gonthier, chanoine d'Annecy, et M. Letourneau, curé de S. Sulpice. Deux volumes. Paris: Victor Lecoffre (J. Gabalda & Cie.). 1909. Pp. 682-615.

FRANCIS DE SALES. A Study of the Gentle Saint. By Louise M. Stacpoole-Kenny. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. 331.

A good English biography of St. Francis de Sales is still a thing to be accomplished. The late Father Mackey, O.S.B., who, while living at Annecy, had devoted himself to a special study of the Saint's works and spirit, has left us, besides his translations, some excellent chapters contributing toward an exhaustive history of the great Bishop of Geneva. But until very recently we have not had any critically reliable account, even in French, of the missionary and domestic life of the Saint; for although Hamon's *Vie* had passed through a number of editions, it contained not a few chronological errors and other inaccuracies. The chief merit of the present edition by the Abbé Letourneau and Canon Gonthier is its being a corrected version of an otherwise valuable history. With this amended biography before us and Camus's *Esprit de S. François de Sales*, it should be possible to construct a true portrait of the Saint whom the secular clergy of modern times prefer above all others as a model of priestly conversation and episcopal zeal. For the rest, Hamon's work is sufficiently known to readers of French.

As for Madame Stacpoole-Kenny's book, it pretends merely to be "a study of the gentle Saint," and as such is not without merit; for it suggests a method that might be adopted for rendering the read-

ing of the Saint's biography attractive to those who are not satisfied with a chronological statement of events, which merely gives an orderly record of facts with a due intermixture of pious reflections without any special belletristic merit. Her presentation has something of originality in it that facilitates the understanding of the character, the spirit and atmosphere of the Saint, as we find him in his actual surroundings. Her descriptions of places, persons, and occurrences aim at life and naturalness, and with a somewhat limited gift of expression she succeeds in sustaining the interest of the reader in her narrative. There is indeed a lack of completeness, excusable perhaps in a mere "study", unless it misleads the reader not familiar already with the details of the history into an erroneous interpretation of important facts. An illustration of what we mean will be found in the chapter entitled "Temporal Power", where at page 209 the reader is informed: "At this period all Europe was discussing the vexed question of the temporal power of the Pope. James I of England set the ball rolling by many books he wrote to justify the oath of allegiance he demanded from his Catholic subjects. Cardinal Bellarmine retorted by a very clever work *De Romano Pontifice*. But clever and erudite as it was, it pleased no one, for Sixtus V put it on the Index, considering it did not sufficiently vindicate the authority of the Holy See, and from the opposition there was a cry of universal indignation, not only heretics but good Catholics considering he went too far. He then published a second book, *Tractatus de Potestate Summi Pontificis in Temporalibus*. It was really only a repetition of the principles advocated in his former work—namely that the Pope had an *indirect* right over matters temporal."

Now there is nothing in this passage to indicate or explain that the subject of the temporal power of the Pope here touched upon is a question quite apart from the claim of the Roman Pontiffs to govern the ecclesiastical estate which belongs to them by right of gift and inheritance as a guarantee, not of temporal power, but of independence from the encroachments of temporal rulers. The result of this indiscriminate use of historical terms is the erroneous impression that Bellarmine might be quoted as opposed to the doctrine of the papal prerogative for the violation of which a king of Italy in our own day was excommunicated. Furthermore, whilst it is true that Sixtus V condemned as erroneous the theological position asserting the right of the Roman Pontiffs to direct the temporal affairs of princes who were elected to the position of Kings under the title "by Grace of God," and not as deriving their authority from the people, it is only fair to state also that the "Index" of Sixtus V

was never authoritatively published, and that the stigma of being in opposition to what may be termed the authority of the Church cannot be justly fixed to the name of Bellarmine.

No doubt the instructed reader will understand what our author had in mind, but the book is manifestly intended for popular reading by persons who may easily misunderstand the alleged facts and draw from them conclusions detrimental to the cause of Catholic doctrine and historical truth.

LA VIE ET LA LEGENDE DE SAINT GWENNOLÉ. Par Pierre Allier. Prix de Kerouartz 1907. Union Regionaliste Bretonne. Paris: Bloud & Cie. Pp. 62.

Were it not that some Celtic adept might call us to account with unexplored mines of Armorican gems, we would be tempted to class this prize with unique works of legendary grace; for artistic finish, alone, it rivals the best morsels of Welsh Mabinogion, to say naught of its devouter purpose and pious inspiration.

A brief general preface tells us of the origin of Armorican saintly foundations: namely, the Saxon invasion of greater Britain drove the British Saints across the Channel; whereupon, in Brittany the Lesser, they became "not only bearers of the Gospel, but clearers of forests and builders of towns". "We see them stand at the prow of their leathern coracles, lashing across to their home of adoption over Ocean, while they conjure the squalls and mists, and quiet the waves. Even clusters of angels drop down toward them from the clouds; propelling softly with their outspread wings the leather sails toward Armorican shores: concurrently withal to the chanting of Psalms. . . . Before them the wild beasts kneel, and the trees incline their branches."

Now Gwennolé (*Winwallocus, Vinualoeus;* locally Saint Walloy), was "undoubtedly one of the most illustrious of all the hermit line from over-sea, being the friend of King Gradlon and of Corentin, first bishop of Kemper. And not only is he alike the most holy and indigenous of all the Armorican saints, but likewise that one whose record we best know: this, thanks to the precious archives of the Abbey of Landevennec, his own foundation." We are told of that *Vita Sancti Winwalloei,* as preserved in the library of Kemper, "It is not merely the oldest document of Brittany's history, but also of the most important; for the historic matter thence to be derived comprises pretty much everything known of the Continental Cornwall prior to the ninth century."

Concerning legendary features pure and simple, our modern author

quotes this irresistible injunction from an older hagiographer, "good Friar Albert": "J' interdits absolument la lecture de ce livre aux Athées, aux Libertins, aux Indiferents, aux Heretiques, et à ces Suffisans qui mesurans la puissance de Dieu au pied de leurs cerveaux mal timbrez, se morguent des merveilles qu' Il a operé par Ses serviteurs, et ne croyent rien de ce qui passe la cime de leurs foibles entendemens, voulans captiver la foy sous les Loix de la raison." ("I do absolutely forbid the reading of this book, to Atheists, Libertines, Indifferents, Heretics, and those coxcombs who, gauging the power of God by the calibre of their cracked brains, do flaunt themselves in regard to the wonders He has wrought by His ministers; and believe nothing that overtops the crest of their puny understandings thereby pretending to captivate faith under the laws of reason.")

One of the early leaders of migratory companies from Britain to Armorica, was Fragan, the father of Gwennolé whose name still appears in the local Plou-Fragan. In their new forest home, "they proved the free and venturesome life of everyday toilers; patient lurkings in ambush before the dens of wolves, furious close grappling with heavy-jawed bears, the feverish pursuit of trails, and the joyful clamor of victory over some happy prize or other, when the wild boars, run down in their coverts, bristled their harsh spines, and upturned the soil with their cutting tusks." A year after Fragan's landing, his wife Guen bore a son whom the father straightway named Guen-ol-é, meaning, "he is all white"; and this reference to the infant's bodily fairness, "the like of milk or snow", betokened as well the "candor and innocence of his life" thenceforth. Neither did the lad as he grew take pleasure in swords and horses, nor in any of the customary pioneer diversions; but only in pensive retreats to the depths of the forest, and recollective prayer. Fragan, at first, was disposed to restrain this contemplative bent in his son; but being one day overtaken by a terrific thunder storm, he vowed to God, were his life then spared, to leave the lad unhindered and free to choose for himself.

There was a certain cenobite, Budoc, in those days, who enjoyed wide renown for sanctity, and who built on the Island of Lavré, which was a small rock in the archipelago of Bréhat, the first monastery of Armorican Brittany. Here did Budoc receive, not novices alone and future monks, but all the lads that were committed to his tuition. To him, therefore, Fragan entrusted the education of Gwennolé. "They landed in a little cove, where plenty of other boats were already moored. Then scaling the cliff by a path cut out in the rock, they reached the summit of the island." They found Budoc

"kneeling, his hands joined, in the lowly posture of prayer. . . . He was clad with a white tunic, and wore a ruddy goat-skin cowl, rough-side out. His countenance beamed with gentleness and goodness. According to the rule of the Celtic tonsure, his hair was cut close to the middle of his crown, between the ears. A long beard fell to his breast." He readily consented to educate Gwennolé: "in the seven arts, the sacred and profane sciences; only thou shalt not swell in pride with thy knowledge, for its bestowal will come from God. The ignorant and the learned are His alike. Thou shalt labor in the sweat of thy brow, with abasement and contrition of heart, despising human praise; because it is better to be the last in the house of God than the first among men. I read in thine eyes a wisdom beyond thy years. Be blessed!" After "grace before meat", Budoc invited them to partake of his frugal fare; serving them "some woodland fruits, herbs, coarse bread whose meal was mixed with ashes: and, relaxing in their honor his wonted austerity, some little fish which a novice had caught last evening".

There is this Gospel touch in the miracles accredited to Gwennolé, that they relieve cases of true distress: now a little companion's broken leg; anon the bite of a venomous adder; the breakneck fall of a reckless young rider; the blinded eye of his sister Clervie, whom a "suddenly furious" goose had assailed; whilst in every instance there is also the perfect natural setting, so that if the sceptic should here object, "pure myth and legend", at least he must own that myth and legend have conspired to create very excellent art in the traditions of a primitive era. Note also this moral felicity in Gwennolé's vision of St. Patrick of Ireland, whose fame was already revered on the Continent (the date of Gwennolé's birth would seem to fall about the year 460). Gwennolé, having arranged to embark for Ireland with some Cambrian merchants, that he might visit St. Patrick's hallowed haunts (though Budoc felt grieved in the thought of his cherished pupil's absence): lo, during the very night before the intended voyage, the Saint himself appeared in a radiant dream to him, "a venerable man, wearing a golden mitre, and kindly featured", "Awaken, Gwennolé, thou holy friend of God. I am Patrick, just now come down from heaven, since thou desirest to see me so ardently. No need at all for thee to embark for Ireland, hazarding distant journeys. Tarry thou in Armorican Britain, whose clans are not all as yet won over to the truth." St. Patrick, in the same vision, directed Gwennolé to found a monastery; in which connexion we have this human touch, again, from the aged Budoc: "Old and broken that I am, I needed thy fraternal presence for my comfort and help, ere I die in peace. Patrick has decided otherwise; may his will be done."

They established themselves in the foundation of Lann-Tovannec, softened into Landévennec, "Well-sheltered monastery". For background landward there was "forest primeval"; and they openly overlooked the ocean. But a strange sequel to the very salutary effect of their labors and surroundings at Landévennec was that "nobody died there"! To break the too burdensome spell, as to those it seemed who devoutly longed for heaven, they shifted their site some way to the eastward. This, indeed, broke the absolute spell, but in such regular gradation that everybody died in a strict sequence of age, from the eldest downward. "The discipline of fasts proved irksome where the end was bound to be remote; so that Gwennolé, in the interests of their salvation, prayed Heaven to summon them home like other mortals, whether in youth, the season of flowery dreams, or at a ripe old age, when such dreams do fade. Thereafter, Death observed no exception with regard to the monks of Landévennec, but reaped them inexorably, chance by chance, in all seasons of life."

One of Gwennolé's converts was Gradlon, King of Kemper-Odetz, whose first visit to the monastery was one of curious admiration. To his offer of munificent presents Gwennolé opposed his own voluntary vows, at the same time inquiring: "How much will thy treasures weigh in the right-hand of God Most High, on the Day of Judgment?" This frank incisiveness appealed soberly enough to the royal conscience, and soon made Gradlon a model Christian ruler. Concerning some variant legends of Gwennolé's part in a "judgment of God", causing the destruction of the city of Ys, the author consistently repudiates those barbarous versions which contradict the entire benevolence of Gwennolé's character and sanctified humanity.

We are also told that Gwennolé suffered plenty of temptations: notably those of monstrous demons, which sought to take advantage of his declining age, in times when he was faint from fasting and other austere privations. But in all their assaults he put them to rout by "the sole sign of the cross". In the next place, "infuriated Satan resolved to avenge himself" by prompting four outlaws to plunder Landévennec, supposed to be garnished with "infinite riches". Only great was the robbers' chagrin to discover the purely religious and moral sense of that bait; whereas the monks' actual possessions were simply "golden harvests, fat meadows and pastures, excellent cattle, abundant fodder". The way of the transgressor proved furthermore hard for them; and on barely escaping with their life, if not limb, from a chapter of damaging accidents, they implored Gwennolé: "Sir, we will never leave thee; we submit our-

selves to thy rule. Having healed our bodily wounds, now cure our souls."

The narrative of Gwennolé's later days belongs to the "good old times", indeed, of the Saints' walk with God. "One night in the year 531 of Our Lord's Incarnation (the Abbot of Landévennec being then seventy-one years of age), as he finished reciting the Psalter of David, and while kneeling on the straw of his cell, there appeared to him a celestial messenger in a bright shining cloud. 'Gwennolé,' said he, 'the day now about to dawn will be the last of thy temporal life; the hour of the divine harvest has rung; make ready, then, thou diligent laborer, to come and abide in the dwelling of the elect.' Herewith the messenger soared away, with rustling wings, and attended by transports of seraph music, preluding the joys of Paradise." Gwennolé lay for some time spell-bound by so much rapture; but a ray of morning sunlight put ecstasy aside for some affairs of the hour. "Going down to the chapter hall, he gathered his disciples about him, dried his tears, and sought words to relieve their sorrow. . . . All then proceeded to the chapel; and the Abbot, having donned his priestly vestments, did celebrate Holy Mass. At the Elevation, even whilst he uplifted the Host and murmured the sacred words, he saw before him the chapel nave all filled with seraphim, in the act of adoring. The chill of death crept over him; but compelling his remaining strength, he gave Communion to all his pious monks. As he went up again to the altar, he slowly sank, his arms outstretched in a motion of peace, and his lips smiling."

After four centuries of rest at Landévennec, his remains and relics were translated, under dread of the devastating Normans, to the district of Ponthieu. Count Helgaud of Ponthieu and Montreuil then hospitably endowed the refugee monks of Landévennec with worldly goods, and Gwennolé's remains were bestowed in the new church called Saint-Saulve. The devotion paid to his name and works is still nowadays attested by the memorial churches dedicated to Saint-Walloy. Unfortunately the treasure of Saint-Saulve was destroyed in the "Year of Terror", 1793. It would appear that many chapels in England, as well, were formerly dedicated to Saint-Gwennolé.[1]

W. P.

[1] The author omits to state a distinctive name for him, as there probably was, under British modification.

TOWARD THE ALTAR. Papers on Vocations to the Priesthood. By the Rev. J. M. Lelen. St. Louis, Mo.: B. Herder. 1910.

TOWARD THE ETERNAL PRIESTHOOD. A Treatise on the Divine Call. Compiled from Approved Sources. By the Rev. J. M. Lelen. St. Louis, Mo.: B. Herder. 1910.

Two unpretentious booklets, containing reflections on the character of the priesthood, the means of discovering and safeguarding a priestly vocation, would hardly seem to call for special notice among so many more ponderous and seemingly important treatises of interest to the cleric. Yet the fact that these studies are evidently the outcome of a deep-felt conviction that there is need of fostering a new growth of youths who are willing to follow a divine call and to maintain the supernatural spirit of pastoral sacrifice in the modern priesthood, gives to them more than ordinary significance. There is no systematic plan of logical development or sequence in these meditations. They are desultory reflections, although it would be easy to put the material of these two pamphlets into some orderly and didactic shape. But as they are they furnish ample and apt material for pastors and religious instructors who appreciate the necessity of urging ecclesiastical vocations upon the young and their home guardians. The form of expression is popular and hence calculated to attract the hearer. Let priests see that such things are read, if they themselves have not the way or opportunity of preaching by sermon or conduct to the boys who move about the sacristy and school.

SIMPLE CATECHISM LESSONS. By Dom Lambert Nolle, O. S. B., of Erdington Abbey. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910.

We would earnestly recommend the use of this Catechism for young children preparing for their first Confession and for Confirmation. There are ninety-six sketches of simple lessons on the means and foundation of salvation. It is a book especially useful for children who do not attend the regular parish catechism courses, and whom a grown person is to prepare separately. The method applies equally well to converts, and we fancy that, once known to the clergy, the book will become a favorite manual for instructing the average applicant for the Sacraments of the Catholic Church.

BUDS AND BLOSSOMS. By the Right Rev. Charles H. Colton, D.D., Bishop of Buffalo. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 296.

LA VIEILLE MORALE A L'ECOLE. Par Joseph Tissler. Paris: P. Téqui. 1910. Pp. xliv–411.

"Buds" that are packed with living thought and beautiful truths. The reader has only to peep beneath the sepals where they meet to discern how much of the true, the good, and the fair is latent there which the light of his own mind and the heat of his own heart will at once unfold. "Blossoms" outspread, enclosing ripened seeds ready to drop on fertile ground. "Thoughts," they all are —*Pensées* in which the French language is rich, and in which our English is growing richer. They cover a wide range of subjects, most of them religious, all of them vivified by religious light and instinct. A good "five-minute book", such as Manning used to advise his priests to have at hand. One to leave on the office-room or parlor table. The waiting visitor will lose no time in reading it until we come down. A book to give away to Catholic or non-Catholic, for the thoughts are far-reaching, sound, sensible, well-expressed, rhymed sometimes in verse, rhythmical mostly in prose.

The French book—the title suffers if Anglicized—is a series of "thoughts" centering on education, educators, and the educated; the principles, ideals, models; the agent, the patient. They are all in the form of addresses—those to children supposing, we infer, maturity of understanding. They are charmingly written, but do not lend themselves to off-hand preaching. They are suggestive and inspiriting rather than knowledge-making. They prepare one to think before speaking. Thep put a finger on the sore spots of the educational organism; but with the other hand they point out the proper salve. Virility is their dominant note.

Literary Chat.

Those who are familiar with the Stonyhurst Philosophical Series recognize the growth in breadth and depth that has characterized the undertaking. While the earlier volumes are excellent, popular, and readable presentations of their respective subjects, the more recent are relatively thorough treatises, broad and comprehensive works which, while scholarly and scientific, both in matter and method, have nevertheless been kept by their expert authors well within the ability of the average intelligent reader to comprehend. This is

notably the case with the volumes on Psychology and Political Economy, both of which easily take a first place in the literature of their subjects.

By the side of these two treatises must now be placed the latest accession, *Theories of Knowledge,* by Leslie J. Walker, S.J., M.A. The work is not one which the reader is likely to take with him in his vacation rambles, nor does it lend itself to drowsy swinging in a hammock. It calls for serious reflective attention. For this reason we postpone till cooler days any detailed account of its character and contents. For those, however, who can do strenuous thinking during "dog days", or who like to get their materials at hand for the Fall months, it may be well to say that *Theories of Knowledge* is on the whole the most thorough, if not the most comprehensive, work on epistemology to be found in English. It is the only one indeed in which the neo-scholastic theory—Realism—receives adequate treatment. The opposing theories, Absolutism and Pragmatism, are fully and fairly exposed and criticized. The work fills a long and deeply felt gap in the literature of Catholic philosophy. (Longmans, Green & Co.)

In connexion with the foregoing may be recommended *Knowledge, Life, and Reality,* by George Trumbull Ladd, LL.D. (Dodd, Mead & Co.). Professor Ladd, it need hardly be said, is a veteran in the philosophical camp, and has done yeoman service. A long list of solid works attaches to his name, of which works the one just mentioned is a sort of synthesis summing up the results of many years of reflection and teaching. The book will therefore be found well worth the reading by mature students and especially by professors of philosophy. One misses in it, of course, scholastic precision in terminology, and the thought itself is not always perfectly transparent. On the whole, the book abounds in sound views and principles. The following may serve as illustration: "The devotees of philosophy must observe two conditions, if they wish to receive its deserts under its own name. They must neither think nor teach with arrogance and conceit of superior and conclusive wisdom; nor must they imagine by partial views or verbal antics or tricks of fancy to satisfy fully the cravings of the human soul for truth and for reality. It is well also to remember that there is room for common-sense even in the very midst of the profoundest thinking and the loftiest speculations. The philosopher's walk may be under the sky and in the open air; but it should not be in the ring of the circus or of the menagerie. The philosopher's chair may be placed in the woods, or in the study, or on the academic platform; but it should not be placed on the theatrical stage or in the cell of the mad-house. If ever there was an age which needed sane, methodical thinking, based on a due regard for the claims of science, history, morals, art, and religion, it is the present age. That the verdict of the future will confirm the judgments arrived at by such thinking is as sure as the unity of reason, through all time and under all conditions, can make anything sure" (p. 528). All this is not strikingly profound, but it is eminently sane advice, much needed even though unheeded by the monists, the pragmatists, the Nietzscheans, and the Bergsonians.

The appropriateness of Professor Ladd's plea for "common sense" in philosophy is signally confirmed by an article in the current *Hibbert Journal* from the pen of Professor James. The quondam brilliant psychologist has taken the "philosopher's chair" and seems to have transferred it from "the academic platform" of Harvard to "the theatrical stage", if not to "the cell of the mad-house". Evidences of this abdication of "common sense" have not been wanting in both of his recent books, *Pragmatism* and *The Pluralistic Universe;* but in his latest Hibbert contribution he appears to glory in "the irrationalism" of philosophy—in the exhibition of a concrete illustration of the assertion that "rectilinear mentality in philosophy . . . will never do" (p. 741).

Professor James writes "not for the ignoble vulgar", but only for those "dialectic-mystic souls who have an irresistible taste . . . for higher flights of metaphysics". Impressed by the sense of duty incumbent on "a good reader to summon other readers to the enjoyment of any unknown author of rare quality whom he may discover in his explorations", he informs them that for years his "own taste, literary as well as philosophical, has been exquisitely titillated by a writer the name of whom [Mr. James rightly surmises] must be unknown to the readers of his article." He therefore "no longer continues silent about the merits of Benjamin James Blood".

Mr. Blood resides at Amsterdam (New York), and so long ago as 1874 printed privately at that unclassical town his "maiden adventure" entitled *Anæsthetic Revelation*, whereof Dr. James says: "I forget how it fell into my hands, but it fascinated me so 'weirdly' that I am conscious of its having been one of the stepping-stones in my thinking ever since. It gives the essence of Blood's philosophy. . . It begins with dialectic reasoning, of an extremely Fichtean and Hegelian type, but it ends in a trumpet-blast of oracular mysticism straight from the insight wrought by anæsthetics (!)—and unlike anything one ever heard before."

John Stuart Mill somewhere in his letters speaks of "the debauching influence" on the intellect of the Hegelian philosophy. Professor James strongly confirms this assertion. He says: "Dialectic thought of the Hegelian type is a whirlpool into which some persons are sucked out of the stream which the straightforward understanding follows. Once in the eddy, nothing but rotary motion can go on. All who have been in it know the feel of its swirl—they know thenceforth that thinking unreturning on itself is but one part of reason and that rectilinear mentality, in philosophy at any rate, will never do. Though each may report in different words of his rotational experience, the experience itself is almost childishly simple, and whosoever has been there instantly recognizes other authentic reports. To have been in that eddy is a freemasonry of which the common password is a 'fie' on all the operations of the simple popular understanding. In Hegel's mind the vortex was at its liveliest, and anyone who has dipped into Hegel will recognize Mr. Blood to be of the same tribe. 'That Hegel was pervaded by the great truth', Blood writes, 'cannot be doubted. The eyes of philosophy if not set directly on him, are set toward the region which he occupied. Though he may not be the final philosopher, yet pull him out, and all the rest will be drawn into his vacancy'." What "the great truth" is by which "Hegel was pervaded" is not explicitly set down. But how a mind "swirled" round in "a vortex" can be pervaded by any truth is not easy to understand. Still more how another mind similarly swirled and at the same time under the spell of an anæsthetic is capable of discerning truth at all, still less of deciding whether his own or Hegel's mind is "pervaded by the great truth"—this is a problem the solution of which may best be reserved for cooler weather. It is but just, however, to recognize that while Mr. Blood's philosophy is decidedly "mystical" and "oracular", "it is full of verbal felicity", and is "sometimes poetic"; not indeed "dissimilar", as the brilliant quondam Harvardian psychologist confesses, to the philosophical views of Professor James himself.

Next to personal travel, in point of culture and pleasure comes reading books describing how other folks have done it. With a good narrative of foreign journeyings the stay-at-home may derive many of the advantages, without the disadvantages, of going abroad. Amongst works of this kind *A Vagabond Journey around the World*, by Harry A. Franck (New York: The Century Co.) may be on the whole recommended as both interesting and instructive. It embodies the proof that "a man can girdle the globe without money, weapons, or baggage". Very few, of course, will care to verify this

thesis by personal experience. Most will prefer to read how Mr. Franck accomplished the feat of girdling the earth largely afoot and over unbeaten tracks, whilst at the same time earning with his hands *en route* the means of so doing. Not the least valuable part of the narrative is the information it affords of the conditions of the poor—the employed and the unemployed—in many lands and amongst various peoples. The volume contains a goodly number of pictures. One of these represents two rather sour-visaged monks and bears the legend: "Italy is one of the most cruelly priest-ridden countries on the globe" (p. 58). Mr. Franck is quite a young man, and, it need hardly be said, not a Catholic. Had he been older, more mature in judgment, it might have occurred to him to question whether the soldier who figures in the corner of the same picture, and whose profile he caught as he snapped the monks with his kodak, might not suggest "one of the most cruelly *government-ridden* countries on the globe". From this point of view the monks might appear as "ridden" in the passive, rather than as doing the "riding" in the active voice. There are several other indications of the author's immaturity, not to say anti-Catholic bias, notably at pp. 69 and 75, but they are so small and absurd that we need waste no space on them. They are not likely to harm the reader, though they do belittle the author.

The foregoing book repays reading mostly by the zest of personal adventure. In this respect it vies with the best of fiction. Indeed, one must steady one's faith in the author's veracity for the assurance that he has not drawn on his imagination for some of the incidents he describes.

A book of travel of much more sober experience and plainer narrative is *Labor in Europe and America*, by Samuel Gompers, President of the American Federation of Labor (New York, Harpers). This book is too well known to need commendation here. Mr. Gompers is a man of mature judgment and wide experience, and his descriptions of the conditions of the laboring classes in England, and the leading Continental provinces and cities, reflect these qualities. The intelligent reader who wants to be conversant with the present industrial status of Europe will find what he is looking for straightforwardly set down in Mr. Gompers's narrative. Of special value are his comparisons of the conditions of labor, wages, and living, in Europe and this country. Of course, Mr. Gompers, like Mr. Franck, traveled rather hurriedly and his views are consequently often quite general and perhaps not always exact. Certainly he shows himself not well informed where he alludes to the Ferrer trial (p. 220). Nor does he quite justly estimate the value of "denominational schools" (p. 215). However, he is evidently fairminded and he honestly strives to supplement his personal observations with the best sources of additional information at his command.

Among the recent more noteworthy additions to the general series of brief monographs on "Science et Religion" published by Bloud et Cie., Paris, are: *Petite Histoire de l'Église Catholique au XIX Siècle*, by Pierre Lorette, and *Denys d'Alexandrie*, by Joseph Burel. The former of these two booklets contains a very good and useful survey of the life of the Church, internal and external, during the past century. A short bibliography points the way to additional sources. Whether we accept as literally true or as somewhat exaggerated the estimate which Tillemont places on Dionysius of Alexandria as "the greatest ornament" of that see "from St. Mark to St. Athanasius", certain it is that Dionysius merits the title of "Great" in virtue of the powerful influence, intellectual and religious, he exerted on the history of the Church during the second half of the third century. M. Burel has told the story of the life and labors of the illustrious Alexandrine graphically and learnedly. The story though brief is illuminating, reflecting a strong light both on the personality and the times of Dionysius.

Among recent French writers who possess the happy faculty of combining historical accuracy with literary grace M. Marius Sepet deserves a prominent place. He has made the French Revolutionary period his specialty and has already devoted to its study four volumes, each covering a distinct aspect of the cataclysm. He has recently published through Téqui (Paris) an additional volume, viz., on Louis XVI. Although an independent monograph it is complementary to the preceding studies, especially to the volume on the Fall of the Old Regime. M. Sepet reflects in these pages the range of vision of a Gibbon, with the dramatic power of a Macaulay. But he shows a deeper insight into cause and effect, a more conscientious regard for truth, and a keener sense of justice than are to be found in the stately pages of the *Decline and Fall of the Roman Empire* or in the brilliant *History of England*. His portrait of that weak but courageous king, Louis XVI, is true to life, while the forces and circumstances that placed in the hands of the monarch a sceptre he was unprepared and therefore unable to wield, and the causes that led to his barbarous murder are analyzed and set down with stern impartiality, yet with sympathy—with a wealth of fact that instructs and in a style that fascinates. When shall we have Catholic works of this kind on history in English?

It is pleasant to note among those whom the Holy Father has recently honored with the distinction of Protonotary Apostolic, the names of two scholars like Mgr. Alfonsus Bellesheim, of Aachen, and Dr. Bertram O. Bardenhewer, of Munich. The former ranks among the leading historians of the Church of Ireland and England, whilst modern Patristic and Scriptural literature has no more painstaking and erudite contributor than Professor Bardenhewer.

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